

VICTORIA UNIVERSITY



3 1761 04326 3714



THE LIBRARY
of
VICTORIA UNIVERSITY
Toronto

41684



SAINT MICHAEL THE ARCHANGEL:

THREE ENCOMIUMS

BY THEODOSIUS, ARCHBISHOP OF ALEXANDRIA,

SEVERUS, PATRIARCH OF ANTIOCH, AND

EUSTATHIUS, BISHOP OF TRAKE

THE COPTIC TEXTS WITH EXTRACTS FROM
ARABIC AND ETHIOPIA VERSIONS, EDITED, WITH A TRANSLATION BY

E. A. WALLIS BUDGE, Litt. D.,

FORMERLY SCHOLAR OF CHRIST'S COLLEGE, CAMBRIDGE, AND TYRWITT
HEBREW SCHOLAR, KEEPER OF THE DEPARTMENT OF EGYPTIAN
AND ASSYRIAN ANTIQUITIES BRITISH MUSEUM.

LONDON:

KEGAN PAUL, TRENCH, TRÜBNER & Co., LTD.

PATERNOSTER HOUSE, CHANCERY CROSS ROAD.

1894.



CONTENTS

	PAGE
PREFACE	V
INTRODUCTION	IX
ENGLISH TRANSLATION OF THE COPTIC TEXTS	1*—108*
THE ENCOMIUM BY ABBA THEODOSIUS, ARCHBISHOP OF ALEXANDRIA	1
THE ENCOMIUM BY SEVERUS, PATRIARCH OF ANTIOCH	63
THE ENCOMIUM BY EUSTATHIUS, BISHOP OF TRAKE	93
THE ARABIC VERSION OF THE ENCOMIUM BY THEODOSIUS (EXTRACT)	137
THE ARABIC VERSION OF THE ENCOMIUM BY SEVERUS (EXTRACT)	155
THE ARABIC VERSION OF THE ENCOMIUM BY EUSTATHIUS (EXTRACT)	170
THE ETHIOPIC VERSION OF THE ENCOMIUM BY SEVERUS	193
THE COPTIC FORMS OF GREEK WORDS WHICH OCCUR IN THE ENCOMIUMS	217
LIST OF PROPER NAMES	238

PREFACE.

IN the summer of the year 1892 I had the pleasure of showing to the Marquess of Bute, at the British Museum, a bilingual Coptic and Arabic manuscript containing three unpublished Encomiums upon Saint Michael the Archangel by Abba Theodosius, Archbishop of Alexandria, Severus of Antioch, and Eustathius, Bishop of Trake, respectively; this manuscript is the property of Lord Zouche, who was so kind as to allow me to take a complete copy of it so far back as 1885. Lord Bute enquired concerning the contents of the Encomiums, and regretted that these interesting documents were not accessible to the students of the early history and literature of Egyptian Christianity, and subsequently he undertook to defray the expenses connected with the printing of the same.

To Lord Bute we already owe a work on the Coptic Liturgy,* and it is to his help that those who occupy themselves with the Christian literature of Egypt owe the appearance of this contribution to printed Coptic texts.

There is no reason for doubting that the three Encomiums were written about the beginning of the

* *The Coptic Morning Service for the Lord's Day*, translated into English by John, Marquess of Bute, K. T., with the original Coptic of those parts said aloud, London, 1882.

VIIIth century of our era, and in them we see some of the earliest specimens of this class of Coptic literature in existence. The most ardent lover of Coptic literature must confess that the lives of Coptic saints and the Encomiums upon them are generally too full of miracles and somewhat monotonous exhortations to the listener and reader, but the Encomiums now published for the first time are interesting exceptions to the rule, for they contain narratives which are full of importance, not only for the philologist and antiquary, but also for the student of comparative folk-lore and demonology. To the Coptic texts are appended the complete narrative portions of the Arabic translation of the Encomiums, and the Ethiopic version of the Encomium upon Saint Michael by Severus of Antioch, edited from a venerable manuscript of the XVth century in the British Museum.

The Encomium by Eustathius, Bishop of Trake, is of special interest, for it supplies details concerning the making of an εἰκών of Saint Michael, and contains an extract from the Coptic version of *Physiologus*, which we now know existed. To my friend Prof. I. Guidi of Rome I am indebted for valuable assistance in reading the proof sheets of the Arabic portion of the work.

May 15. 1894.

E. A. WALLIS BUDGE.

INTRODUCTION.

The manuscript from which the Coptic texts printed in this volume are taken is the property of Lord Zouche, and was brought from Cairo by Curzon, the famous author of *Visits to Monasteries in the Levant*, London, 1849, some fifty years ago. It consists of 187 leaves of thick brownish-white paper, which now measure 11 $\frac{5}{8}$ in. by 9 $\frac{5}{8}$; the edges have been trimmed and gilded, and the book is bound in modern binding. On the inside of the front cover is written: —

“History of the wonders produced by the cabalistic use of the name of the Archangel Michael. A very early, and very fine Coptic Manuscript, with the Arabic translation on the margin. It came from Cairo, and is the finest Coptic manuscript on Paper I have seen.”

Whether this is Mr. Curzon’s handwriting I am unable to say.

Each page is occupied by one column of 21 lines of Coptic text, and to the right is a narrower column of Arabic which forms a version of the Coptic text; the paragraphs are short, and each begins with a capital letter. Nearly every page of the manuscript is bespattered with grease which fell from the candles, by the

light of which it was read in church on the twelfth day of the month Athôr. The quires are twenty-three in number, and are signed with letters on the top corners of the pages; twenty-one quires consist each of eight leaves, one of ten, and one of eleven. The page opposite to the first leaf inscribed with text is ornamented with a cross painted in gold, over which an intricate lace pattern in blue is traced, and bears upon it traces of inscriptions in red ink. The book is complete with the exception of a few lines of the title of the first Encomium therein, and a few lines at the end of the third or last Encomium; the titles of the Encomiums are written in red and black, and on fol. 88*a* are some designs in gold and blue somewhat similar to those reproduced from the Xth century Coptic MS. (Borgia Collection, No. 108) by M. Hyvernât in his splendid *Album de Paléographie Copte*, Paris, 1888, pl. 13. The manuscript, when finished, was carefully read by some one who made a number of alterations and corrections in the text (see foll. 14*a*, 31*b*, 43*a*, 48*a*, 50*b*, 51*b*, 59*a*, 149*b* &c.), who occasionally added variant readings (see fol. 69*b*), and who added in the margins words which the scribe had omitted.

Bound up with the manuscript, at the end, is a leaf which belongs to another book which seems to have been written about the same period, and by the same scribe.

The colophon reads: —

ⲕⲉⲛ ⲫⲣⲁⲛ ⲛ ⲫⲓⲱⲧ ⲛⲉⲙ ⲡⲱⲛⲣⲓ ⲛⲉⲙ ⲡⲓⲡⲛⲁ ⲉ̀ⲑ
 ⲟⲩⲁⲃ ⲧⲧⲣⲓⲁⲥ ⲉ̀ⲑ ⲟⲩⲁⲃ ⲟⲩⲟⲩ ⲛ̀ ⲛ̀ⲟⲙⲟⲟⲩⲥⲓⲟⲥ ⲉⲥⲭⲏ
 ⲕⲉⲛ ⲟⲩⲙⲉ̀ⲑⲛⲟⲩⲧ ⲛ̀ ⲟⲩⲱⲧ ⲫⲁⲓ ⲓⲁⲣ ⲡⲉ ⲡⲉⲛ ⲛⲟⲩⲧ

ἔθεν οὐμεῶμιν ἄνον ἅλ νιχρηστιανος τενοῶωωτ
 ἰμμος τενηῶωγ νας.

Αἰῶωπι ἡσε παί ωε ἡ ἐρ φμεγὶ εῶ νανε q
 ἡτε παί ἄριον ἡ σωμ ἐβολζιτεν πιογαςαζνι νεν
 τπρονιὰ ἡ πενιωτ ἐτ ταινοῦτ πι πατριαρχης
 ἐθ οὔαβ αββα ιωαννης πηρεφερζεμι ἡ νενψγχι
 πι μα ἡ εσωοῦ ετ ενζοτ φη ἐταq ἐρ οὔωωιν ἔθεν
 μι εκκλησιὰ ἡτε μορθοδοξος ζιτεν νερεσωωγὶ ἡ
 πηλτικον εῶ βεβι ἐβολῆεν ρωq πῶς ταχροq ζιχεν
 πεq ὁρονος ἡ ζαν μινω ἡ ρομπι ἔθεν ζαν σνοῦ
 ἡ ζιρηνικον τεραιτεν ἡ ἐμπωα ἡ περεσμοῦ.

Εβολζιτεν οὔςζιμι ἡ μακαριὰ ἡ μαι χρς ἡ
 μαι ἀγραπῆ ἡ μαι προσφορὰ ἡ μαι ωεμμο ἡ μαι
 π εῶ νανεq νιβεν ασθαμιοq ἐβολῆεν περξιν ἡσι
 ἡ μιν εὔ ἐρ φμεγὶ νας εῶβε ποῦσαι ἡ τες ψγχι
 ἅλ τ xix ἡ οὔςζιμι οὔ μαι νογτ εὔμογτ ἐ πεс-
 ραν xe μελοх οὔοz αcтнiq ἡ τλγiὰ ἡ [ε]κκλησιὰ
 ἡτε παρχнаггелос ἐθ οὔαβ μινχανῆ ρας εἰ ἅλιx
 ca ρηс ἡ βαβῦλων.

Πῶς ιηс πхс πιαλνηῖνος ἡ νογτ ἐq εἰ ἡτεс
 οὔσιὰ ἡ τοτ с ἡ φρητ ἐταq ωωп ἐροq ἡ πιαω-
 ρон ἡτε ἄβελ πιῶμιν νεν τῶγσιὰ ἡτε πεν ιωτ
 αβραам νεν πисθoi ἡ οὔqi ἡτε ζαχαριαс πιογнв
 νεν τ τεβι σνοῦτ ἡτε τχιρα ἡτεqapez ἐ πε-
 сωνῆ ἡ ζαν μινω ἡ ρομπι ἐβολζα πιαсмос νιβεν
 οὔοz ἐωωп ασωανὶ ἐβολῆεν σωμα ἡ φρητ ἡ
 ρωμν νιβεν ἡτε παρχнаггелос ἐθ οὔαβ μινχανῆ
 τωвz ἡ πῶб ἡτεq χα несновι νας ἐβολ οὔοz
 ἡτεqebai ἡ πεсран zi пхωм ἡ πωνῆ τεq ἡτον
 ἰμμος νεν нн ἐθ οὔαβ тнроῦ ἔθεν кен q ἡ νениοτ
 ἐθ οὔαβ αβραам νεν iсаак νεν iλκωв ζен ппа-

"south of Babylon." May the Lord Jesus Christ, the true "God, receive her offering from her hand, even as He "received the gifts of Abel² the righteous man, and of "our father Abraham,³ and the incense of Zacharias⁴ the

called خلیج مصر "the canal of Miṣr," الخلیج الكبير "the great canal," and خلیج امیر المومنین "the canal of the Commander of the Faithful." This canal is said to have been dug by 'Amr ibn el-Āṣi, A. H. 23, and it is supplied with water from the narrow arm of the Nile which flows to the east of the Island of Rôḍa; the mouth of it is situated a little to the N. W. of Old Cairo, and it lies due west of the Christian cemeteries and "mounds of rubbish" which are found to the south of the modern city of Cairo. Following a course more north than east, it runs through the entire city, and an authority quoted by Yāḳūt says that it formerly extended as far as the Gulf of Suez (من النيل الى بحر القلزم), and that ships sailed upon it carrying food to Mecca and Medina. See Dozy, *Supplément*, tom. i. p. 389. col. 2; Wüstenfeld, *Yāḳūt*, tom. ii. p. 466, at the top. For native explanations of خلیج see Ḥāmūs, ed. Būlāk, vol. i. p. ۱۸۵; and for the descriptions of the buildings at Fūm el-Khalij, see Baedeker, *Lower Egypt*, p. 304.

¹ As M. Amélineau has pointed out (*La Géographie de l'Égypte*, p. 551), the use of the name Babylon here is somewhat loose, and the writer has clearly identified Babylon with Old Cairo. In the list of churches in Maṣr given by *Ibn Daḳ-māḳ* in his كتاب الانتصار لواسطة عقد الامعار ed. Būlāk, ۱۸۹۳, p. ۱۰۷ the church of St. Michael is said to be situated "to the south of Maṣr, opposite to the pool in the neighbourhood of the mosque" كنيسة ميخائيل هذه الكنيسة بظاهر مصر قبالة بركة الشعبية بجوار (المسجد); and Makrīzī, ed. Būlāk, vol. i. p. ۵۱۷, says that there was a church of Michael "near the Khalij of the Beni Wa'il, at the southern exit of the city of Miṣr" عند خلیج بنی وائل خارج مدينة مصر قبلى

² Genesis iv. 4.

³ Genesis xv. 9.

⁴ St. Luke i. 9.

"priest, and the two mites of the widow,¹ and may He "guard her life from all temptation for many years; and "when she shall go forth from the body, after the "manner of all men, may the holy Archangel Michael "pray unto God that He may forgive her her sins, "that He may write her name in the Book of Life, and "that He may make her to lie down with all the saints "in the bosom of our holy father Abraham, with Isaac "and Jacob in the Paradise of joy in the kingdom of "the heavens; Amen, so let it be! And every tongue "which sayeth Amen shall receive according to the blessing, Amen.

„The seventh day of Paôni,² in the nine hundred "and twenty-sixth year of the Era of the Martyrs "(*i. e.*, A. D. 1210)."

The volume comprises:—

- I. The Encomium upon Saint Michael by Theodosius, Archbishop of Alexandria, foll. 1—86.
- II. The Encomium upon Saint Michael by Severus, Patriarch and Archbishop of Antioch, foll. 87—127.
- III. The Encomium upon Saint Michael by Eustathius, Bishop of Trakè, foll. 128—187.

The principal contents of these Encomiums may be summarized as follows:—

¹ St. Mark xii. 42; St. Luke xxi. 2. ² *I. c.*, June 1.

I. THE ENCOMIUM OF THEODOSIUS.¹

After a declaration of his absolute reliance upon God, "Who openeth the door of speech of every man," and Christ and Saint Michael, Theodosius begs his hearers to assist him in undertaking to write an Encomium upon Saint Michael. He likens himself to an unskilled sailor who, having stored his all in a frail bark, intends to set out to sail over the great ocean, but his boat is not strong enough to withstand the buffetings of the waves, his merchandise is of little or no value, and is not worth committing to the care of the merchants who sail in great ships; he fears to leave the harbour wherein lies his little craft, lest, having launched out into the deep, and being ignorant of the mariner's art, his boat be swamped, and he lose not only his boat and its load, but also his life. He next explains that the boat is his own flesh, which he cannot govern, and that the sailor is his ignorant heart, and that the Holy Scriptures are the knowledge of celestial seamanship; nevertheless as his hearers insist upon his doing so he will attempt to speak concerning the incorporeal and luminous commander of the hosts of heaven, the advocate of man before God, Saint Michael the Archangel. Referring to other encomiums² which

¹ Probably the Jacobite Patriarch of Alexandria, who ascended the patriarchal throne A. D. 536; see Le Quien, *Oriens Christianus*, ii. col. 430; Gibbon, *Decline and Fall*, Chap. 47.

² For a Coptic sermon on the Assumption, which was pronounced on the xvith day of the month Mesore, see Zoega, *Catalogus Codicum Copticorum*, Romae, 1810, p. 94; and for

he had written upon the season of the new year, and upon the festivals, and upon Saint John the Baptist, he declares his intention of speaking once again on the occasion of the festival of Saint Michael.

According to Theodosius Michael is, after Christ, the chief of those who feast in the Palace of the heavenly kingdom, and there he sits surrounded by Adam, Seth, Enoch, Methuselah, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Aaron, Joshua, Gideon, Barak, Samson, Jephthah, David, Solomon, Ezekiel, Isaiah, Jeremiah, Ananias, Azarias, Misael, Elijah, Elisha, John the Baptist, the Twelve Apostles, and the armies of the saints and martyrs; in the same place are the Angels, Archangels, Cherubim, Seraphim, Thrones, Divinities, and Powers. The feast is made ready, and Theodosius, going to each of the Patriarchs, Prophets, and Apostles, asks him if he doth not rejoice on the day of the festival of Michael; each of these calls to remembrance some tribulation from which he was delivered by the Archangel Michael, and declares the joy with which he celebrates the festival. Michael entreated God to forgive Adam, he carried Abel's sacrifice up to God, he nourished Seth when his mother's milk failed, he took Methuselah's prayers up to God, he guided Noah's ark, together with Gabriel he ate with Abraham under the tree of Mamre, he took the knife from Abraham's hand when he was about to slay Isaac,¹ he fixed Jacob's wages

works of his extant in Syriac see Wright, *Cat. Syr. MSS. in the British Museum*, iii. p. 1329, col. 2; Assemani, *B. O.*, ii. 80; and Zotenberg, *Catalogue*, p. 27.

¹ When Abraham bound Isaac, "Michael, the high-priest above,

in Mesopotamia, he caused Joseph to be made ruler of Egypt, he led the Israelites¹ under Moses² and Aaron unto the promised land, he helped Gideon to war against Midian, he gave Samson to his parents, he helped Solomon³ to build the temple, he slew 185,000 Assyrians, he comforted Isaiah and Jeremiah in their

bound Gabriel," מִיכָאֵל כֹּהֵן גִּדּוּל שֶׁל מַעֲלָה עֲקָדוֹ לִגְבְּרִיאֵל; see Eisenmenger, *Entdecktes Judenthum*, Bd. i. p. 816.

¹ Michael is essentially the angel of the Jews, who derive his name, מִיכָאֵל, from מִי + כָּאֵל in the passages מִי כְמוֹכָה בָּאֱלֹהִים (Exodus xv. 11) and אֵין כָּאֵל יִשְׂרָאֵן (Deuteronomy xxxiii. 26). He is one of the four angels (Michael, Gabriel, Uriel and Raphael) who stand round God's throne, and his position is at His right hand; he is God's banner-bearer. The seventy nations of the world have each a prince like Michael, and these princes are their gods; but Michael acts only under the orders and direction of אֱלֹהִים, Who taketh care for Israel. Michael is often associated with Gabriel, and together with him set fire to the Temple in Jerusalem; he is the prince of the Jews, and the "governor of Jerusalem," and at the coming of the Messiah it is he who will blow the trumpet. See Daniel x. 13, 21; xii. 1; Buxtorf (*ed.* Fisher), p. 609; and Eisenmenger, *Entdecktes Judenthum*, Bd. i. pp. 850—853; ii. pp. 383, 713.

² Michael is said to have been the teacher of Moses, and וְגִבְרִיאֵל also was his teacher; now by taking the numerical values of the letters forming these names we have:

$$\text{מִיכָאֵל} = 40 + 10 + 20 + 1 + 30 = 101$$

$$\text{וְגִבְרִיאֵל} = 30 + 1 + 3 + 7 + 50 + 3 + 7 = 101$$

See Eisenmenger, *Entdecktes Judenthum*, Bd. i. p. 858; ii. 375.

³ On the day when Solomon married Pharaoh's daughter, Michael the great prince came down from heaven and set a great reed in the sea; round about this reed a forest sprang up, and on this spot was the city of Rome built. See Eisenmenger, *Entdecktes Judenthum*, Bd. i. p. 736.

affliction, he shut the lions' mouths for Daniel, he rolled the stone from the sepulchre wherein Christ had lain, he cooled the furnace for the Three Children, and he strengthened every saint and martyr to endure affliction and torture. To this great Archangel Theodosius exhorts his hearers to make offerings, and these he will present unto God, and deliver the donors thereof from everlasting punishment. Whatsoever a man giveth unto Michael will be returned unto him two-fold in this world, and God will shew mercy unto him in His kingdom. That his hearers may have no doubt about the ready help of Michael, Theodosius narrates what he did for the pious Dorotheos, and his wife Theopisthe, in a time of great trouble and affliction.

Dorotheos and Theopisthe lived in the city of Senahor,¹ where they possessed much land, and flocks and herds, and great wealth; they were devout Christians, and loved the Archangel Michael, and on the eleventh day of each month they sent large gifts and wine to his church, that his festival might be celebrated on the morrow with due pomp and reverence. After they had visited the church on the day of the festival, it was their custom to entertain the poor, and the maimed, and the halt, and the blind, and the destitute, and to feed them with food and wine, and this they did until their name spread throughout the whole land of Egypt. After a time it fell out that no rain came upon the

¹ Or **ΣΥΝΖΩΡΙ**, Arab. **سنهور**, a city in the Delta at no great distance from Saïs; see Amelineau, *La Géographie de l'Égypte*, Paris, 1893, p. 415f.

earth, and that for three years in succession the waters of the Nile did not rise to their usual height; many people died, and the cattle perished of thirst. During two of these years Dorotheos and his wife continued to give alms and oblations as usual, but when the third drew nigh they found that all their cattle were dead, with the exception of a single sheep; moreover, all their stores had come to an end, and they had no wearing apparel left except the dress in which they were wont to celebrate the Sacrament. Having sacrificed their last sheep on the eleventh day of Paôpi (*i. e.*, October 8), they had nothing left wherewith to celebrate the annual festival of Saint Michael which took place on the twelfth day of Athôr (*i. e.*, November 8), and in these straits Dorotheos determined to sell his own and his wife's apparel that he might obtain the wherewithal to buy a sheep. He exchanged his own festal garments for corn, but the shepherd to whom he went refused to give him a sheep of the value of one third of a *dînâr*¹ in exchange for Theopisthe's silken dress, on the ground that no one in his house wore anything but woollen garments. When Dorotheos had left him and was walking along the road sadly, he met a general riding upon a white horse, and accompanied by soldiers, who asked him why he was thus carrying his wife's garments; he explained to him that a great man had come to visit him, and that he had no money to buy a sheep to slay in his honour, and that he was going to sell his wife's garments to buy one. The general, who was, of

¹ The *dînâr* was worth about ten shillings in English money.

course, Michael, promised to obtain a sheep for him if he would receive him and his company into his house, and Dorotheos having gladly undertaken to do this, the general sent a soldier to the shepherd for a sheep of the value of a third of a *dinâr*. Next the general sent a soldier to the fish market for a fish, also of the value of a third of a *dinâr*, and when he had brought it, the company moved on to the house of Dorotheos. Having arrived at the door the general knocked and was admitted by Theopisthe, who bade him welcome on Saint Michael's day, and who looked upon the sheep and the fish in glad surprise; the general gave orders that the sheep should be killed, but commanded them not to touch the fish until he had himself done what he wished with it. The happy husband and wife made ready cushions whereon the general was to recline, they had the sheep killed, and did all in their power to make their house fit to receive the general, who they thought to be a local governor. Now when Dorotheos went into the wine-cellar to bring out what little wine was left, he found it filled with vessels of wine up to the very door; and when he went to the place where the oil was kept for food and anointing purposes, he found there seven jars filled with oil to the very brim, and other vessels which contained butter, cheese, vinegar, and every other household necessary. And when he and his wife had gone into their bed-chamber they found a chest filled with richer and more goodly raiment than that which they had worn at their wedding. Out of their newly gotten abundance they prepared a great feast, and laid the tables for the brethren, they arrayed

themselves in rich apparel, and went into the church of the Archangel Michael, and partook of the Mysteries, and knelt down before the image of the saint, and offered up prayer and thanksgiving for the great thing which had been done for them.

Soon after they had returned to their house the general and his soldiers arrived, and when he had taken his seat, he asked for the fish, and told Dorotheos to open it; when this had been done he took out the maw, which was very large, and found therein a bundle sealed with seals. The general took the bundle, and opened it, found it full of gold money, and when it had been counted there were found to be three hundred golden *danânîr*,¹ and three small pieces each of the value of a third of a *dinâr*; these he gave to Dorotheos and told him to give one third of a *dinâr* to the shepherd, another to the fishmonger, and another to the man from whom he had obtained corn in exchange for his own garments, and to keep the three hundred *danânîr* as an earnest of what should yet be given unto them. When Dorotheos protested against receiving all this great gift, the general shewed him who he was, and told them that all the gifts which they had made unto the Archangel Michael had been made unto himself, for he himself was Michael. What he had given them was only the interest upon the capital which was laid up for them with God in the heavenly Jerusalem; having thus spoken he went up

¹ *I. e.*, about one hundred and fifty pounds in English money.

into heaven. With exhortations to a godly life and almsgiving Theodosius brings his Encomium to an end.

II. THE ENCOMIUM¹ OF SEVERUS, PATRIARCH OF ANTIOCH.²

This Encomium was pronounced on the day of the festival of Saint Michael, which happened to fall upon a Sunday. After a series of quotations from the Psalms and Saint Matthew's Gospel, Severus proceeds to tell the story of Ketsôn the merchant, and of his conversion from Paganism to Christianity. Ketsôn was a native of Entikê, and was a very rich merchant, who on one occasion loaded a ship with his wares and sailed to Kalônia; he arrived on the first day of Athôr, and stayed there and sold his merchandise. On the eleventh day of Athôr he saw men draping the shrine of Saint Michael with cloth, and crowning it with lanterns, and he tarried there to see what would be the end of the matter; in the evening men lit the lamps and sang hymns, and Ketsôn determined to pass the night by the door of the shrine to

¹ The Ethiopic version of this Encomium printed on pp. 294—216 is taken from Brit. Mus. MS. Orient. No. 691, foll. 156a—170a; see Wright, *Catalogue of the Ethiopic MSS. in the British Museum*, p. 163. For a French version of the Coptic text see Amélineau, *Contes et Romans*, tom. i. p. 85.

² He sat from A. D. 512—519. For lists of his works see Wright, *Catalogue of the Syriac MSS. in the British Museum*, pp. 1322—1324; Assemâni, *B. O.*, ii. pp. 46, 80, 96, 120, 126, 158, 205, 283, 298; Zotenberg, *Catalogue*, pp. 27, 37, 64, 123; Cave, *Hist. Lit.*, tom. i. p. 499ff; and Fabricius, *Bibl. Græc.* tom. x. p. 614ff.

see what would take place therein. When the night had come the clergy and the congregation performed the service, and in the morning Ketsón set out to visit two Christians of his acquaintance, and to ask them the meaning of what he had seen. When he had heard from them of Saint Michael's power, he asked them where he could find him, for he wished to ask him to deliver him from evil, but they told him that he could only see Michael when he had become a Christian; Ketsón promised to give each of them money¹ if they would help him to become a Christian, and they agreed to take him to the Bishop to be baptized. On the morrow the three men went to the Bishop, who asked the stranger whence he came, what god he worshipped, and if he had a wife and family; and when he learned that Ketsón had a wife and family in his native town, he sent him away to persuade his wife to become a Christian, lest, being baptized without her knowledge, she should cause him to apostatize. During the return of Ketsón by sea to his native city the Devil raised up a mighty storm which well-nigh swamped the ship, but when he had cried out to Christ, the winds sank to rest, and the waves went down, and he arrived at home in safety; his wife decided to become a Christian without any hesitation, and having made all ready they set out for Kalónia. And when they had returned to

¹ On page 54*, line 28, strike out the words "a basket of." The Arabic version reads, "I will give to you a *dînâr* apiece"; **KOT NOMICNA** must then mean some coin like a *dînâr*, or of that value.

the Bishop he baptized Ketsón, and his wife, and their four sons, giving them the names of Matthew, Irene, John, Stephen, Joseph and Daniel. Ketsón tarried in Kalônia for one whole month to be instructed in the things of his new religion, and he gave six hundred *mathakil*¹ to the shrine of the Archangel.

Soon after Matthew, who was formerly called Ketsón, had returned to his city, he died, and his fellow citizens began to persecute his widow and sons, probably because they had changed their religion, and they went so far as to plunder their storehouse. By the advice of John, the eldest son, the whole family went and lived in the "royal city", but scarcely had they taken up their abode there when the house of a nobleman called Sylón was broken into and plundered, and the Devil, who had taken upon himself the form of a man, went about throughout the city accusing Matthew's sons of having committed the robbery, and the young men were dragged before Kesanthos the governor to answer for the crime. While the examination was taking place Michael, in the form of a patrician, came and sat down by the governor, and suggested that Matthew's youngest son should go to house of the chief watchman, and command the stolen things to appear in the name of Jesus Christ; when this had been done a voice bade them go into the cellar, and having done so they found all Sylón's property hidden therein.

Shortly afterwards a certain man invited some

¹ *I. e.*, about three hundred pounds in English money.

friends to a feast in his house one evening, and as one of them was returning home, a scorpion stung him, and he fell down and died immediately. The watchmen of the city found the body, and seeing no traces of violence upon it, they buried it in the morning. And again the Devil, who took upon himself the form of a man, went about the city accusing the four young men of the murder, and they were brought into the governor's presence with their hands tied behind them, and with heavy chains upon their necks. Once more Michael appeared in the form of a nobleman, and having heard the accusation which had been brought against the young men, he suggested that the dead man himself should be brought into the court, and asked to say who or what had killed him; when this had been done Michael commanded Daniel, the youngest son of Matthew, to adjure the dead man in the name of Christ to say what had happened unto him, and he stated straightway that the bite of a scorpion had killed him. After this Michael went up into heaven with great glory, taking the soul of the dead man with him.

By the advice of John, Kesanthos the governor wrote to the Emperor Constantine,¹ and informed him of the wonderful thing which had happened, and asked him to send to his city a Bishop who should enlighten his town with the true faith; when the Emperor heard this he wrote to John,² Archbishop of Ephesus, and

¹ He was Emperor from A. D. 306—337.

² There is clearly a mistake here, for John of Ephesus was not born until A. D. 516, but it is equally clear that John of Ephesus is meant by the writer of the Encomium, for he was

asked him to go and baptize the people of the city of Entias. Shortly after, John set out with two deacons, an elder, a reader, three singers of Psalms, and twelve other men, and they took with them an altar, altar coverings, sacramental vessels, books, and everything that was necessary for the founding of a church. On the arrival of the Archbishop, the governor of Entias, and John the son of Matthew, and all the people of the city went out to meet him, and they escorted him into the city and were blessed by him. On the morrow they began to build a church to the Virgin Mary, and by the help of every man in the city it was finished in sixteen days; the baptism of the people by the Archbishop next took place in a pool of water situated to the east of the city, and John, the son of Matthew, was consecrated bishop over them. A few days later the new bishop suggested to Kesanthos the governor that they should build a church in honour of Saint Michael, and after eight months the coping stone was put on, and the building was consecrated to Saint Michael on the twelfth day of Athôr. After the bishop and the governor had taken part in the Communion they went into the city with the multitude, and set fire to the temple of Zeus, and a large church dedicated to the Apostles was afterwards built upon the spot where the pagan edifice had stood. These things were duly reported to the Emperor Constantine (sic), and he glorified God. The Encomium ends with exhortations to a godly life.

famous as a founder of churches and monasteries. For Constantine we should probably read "Justinian".

III. THE ENCOMIUM¹ OF EUSTATHIUS,²
BISHOP OF THE ISLAND OF TRAKÈ.³

The third and last Encomium on Saint Michael by Eustathius is perhaps the most interesting in the book. It was composed for recitation on the Archangel's festival, which took place on the twelfth day of Paōni (i. e., June 6), and in it Eustathius sets forth the history of the noble lady Euphemia, the wife of Aristarchus, a general in the service of the Emperor Honorius, by whom he had

¹ A French version of this Encomium, translated from another MS. I believe, is published by M. Amélineau in his *Contes et Romans de L'Égypte Chrétienne*, tom. I. p. 21 ff.

² The name is given as Anastasius by M. Amélineau, but in any case I am unable to identify the bishop to whom this Encomium is attributed.

³ I have translated the word **ⲛⲏⲕⲟⲥ** by "island", but it is not by any means clear that Trakê was an island in the ordinary sense of the word. In the Coptic text (see *infra* p. 14, l. 25) Jacob says **ⲁⲓⲫⲟⲩ ⲙⲁ ⲧⲏⲕⲟⲥ** "I fled to the Island", and **ⲛⲏⲕⲟⲥ** here is the exact translation of جزيرة, "Island", an Arabic name for Mesopotamia, that is the land between the two rivers, or the land entirely surrounded by the Tigris and Euphrates. As our author says that Trakê was "the Island to which the Empress [Eudoxia] banished Saint John Chrysostom", and as this famous man was banished first to Cucusus, a village in the mountains on the borders of Cilicia and the Lesser Armenia, secondly to Arabissus, about sixty miles from Cucusus, and thirdly to Pityus, at the foot of the Caucasus, on the N. E. of the Black Sea, we must assume that this district represents the "Island of Trakê" referred to by Eustathius. M. Amélineau translates "l'île de Turquie", and adds the pertinent remark, "Les Coptes n'ont jamais eu de notions bien précises en fait de géographie" (*op. cit.*, p. 21).

been appointed governor of Trakê. He was a Christian, and had received baptism at the hands of Saint John Chrysostom,¹ and for many years he made gifts and offerings on the twelfth, twenty-first, and twenty-ninth days of every month, on the festivals of Saint Michael, of the Virgin Mary,² and of the birthday of our Lord³ respectively; finally he was seized with mortal sickness, and knowing that his death was nigh, he called Euphemia his wife to him, and charged her to neglect in no way the "offering of the holy Archangel Michael", and to continue to do alms, and to make the customary gifts to the church after his death; the pious lady promised not only to make the customary gifts, but to increase them. She then begged her husband before his death to instruct a painter to paint a picture of the Archangel Michael upon a wooden tablet, that she might hang it in her bed-chamber to induce the saint to protect her, and to be her guardian after the death of Aristarchus. The dying man straightway sent for a cunning painter, and told him to paint upon a wooden tablet the figure of the Archangel, and to cover it with a plate of fine gold inlaid with precious stones; when this was done and brought to him, he gave it to Euphemia, who rejoiced over it with great joy. Aristarchus marvelled when he saw his wife's gladness, but being touched by the mournful words with which she described the

¹ Born about A. D. 347, and died 407.

² The annual commemoration takes place upon the twenty-first day of Tôbi.

³ The annual commemoration takes place upon the twenty-ninth day of Khoiak

widow's lonely condition, he took her hand and laid it upon that of the figure of the Archangel, and, in a solemn address to the Saint, committed his wife to his care; Euphemia was comforted by this act of her husband, and she believed that no wiles of the Devil could prevail over her. Aristarchus died shortly afterwards, and his pious widow continued to give the gifts which her husband was wont to give, and added thereunto.

Meanwhile, however, the envy of the Devil was stirred up, and taking upon himself the form of a nun, he went to Euphemia's house accompanied by devils, also in the forms of nuns, and having gained admittance to her presence, he began to tempt her to promise to marry Hilarichus, the chief prefect in the service of the Emperor Honorius,¹ whose wife had recently died; the Devil shewed her many gold and silver ornaments to persuade her, and at length Euphemia told him that she would marry a second time without hesitation provided that her guardian gave her the permission to do so. The Devil asked who the guardian was, and thinking that it must necessarily be a man, began to charge her with infidelity and deceit, until finally, at the Devil's request, she agreed to shew him who her guardian was, on the condition that the Devil should turn to the east, and pray to God to be forgiven for the evil thoughts which he had harboured concerning herself. This the Devil refused to do, and excused himself by saying that he had vowed to pray nowhere except in his own cell, and when Euphemia

¹ He reigned from A. D. 395—423.

gained the better of him in the argument which followed upon this statement, he threatened to do violence unto her; and when, seeing that he changed his form and appearance frequently, she cried out for help to Saint Michael, and made the sign of the Cross over herself, the Devil and all his works disappeared "like a spider's web".

And the Devil appeared a second time to her in the form of an Ethiopian, with the head of a goat, and with bloody eyes, and his hair stood up like the bristles on a mountain pig; he carried a sharp two-edged, drawn sword in his hands, and at the sight of him Euphemia fled for help to the tablet with the Archangel's likeness upon it. When the Devil saw this he was afraid to enter the bed-chamber, and standing outside he began to curse the wooden tablet which Euphemia had in her hands. Calling to remembrance, one after another, his evil deeds in days of old, and admitting that this piece of wood has baffled his wiles, even as the wood of the Cross baffled him before, he threatens that he will come again to Euphemia on a twelfth day of Paöni (*i. e.*, June 6), for on that day Michael will be kneeling in prayer before God, and entreating Him to make the Nile to rise to its proper height during the inundation,¹ and to make the rain and dew to fall, and

¹ This is interesting as shewing how completely the attributes of Hâpi, the old Egyptian god of the Nile, had been transferred by the Copts to a Jewish Archangel; in Eisenmenger (*Entdecktes Judenthum*, ii. p. 379) a passage is quoted wherein Michael is said to be the prince of the waters, under whom are seven princes.

as he must continue in prayer ceaselessly for three whole days and nights, it will be impossible for him to come to help her; and the Devil threatens that when he comes, he will break the wooden tablet in pieces over her head. When Euphemia ran towards him holding the tablet he disappeared.

When the next twelfth day of Paóni had come, at the first hour of the day, the Devil appeared to Euphemia in the form of the Archangel Michael; on his head was a crown set with pearls of great price, a girdle of gold inlaid with precious stones encircled his loins, in his hand was a golden sceptre, but it lacked the figure of the Holy Cross, and he was provided with wings.[†] After speaking to her words of comfort he told her that he had been sent to her by God to say that her husband had already inherited the good things of the kingdom, and to advise her to desist from squandering all her wealth in giving gifts to the poor. He shewed her what evils the Devil had brought upon Job because of his envy of him, and how he had blinded Tobit by devils who had taken the form of birds, and he then advised her in the name of God to marry Hilarichus, that she might bear him a son to inherit all her possessions after her death. Perceiving at once that her visitor was the Devil himself, she challenged him to shew her any passage in the Scriptures which directed her to cease from doing alms and

[†] In Coptic MSS. Michael's head is surrounded with a halo; see Hyvernât, *Album de Paléographie Copte*, Paris, 1888, plate I.I.

“our garments for our brother when he dieth, even so
 “likewise when a raven dieth his mate draweth out
 “her own tongue, and splitteth it with her claws, so
 “that when she uttereth her cry every one may know
 “that her mate is not there, and if another raven de-
 “sireth to take her by violence she crieth out straight-
 “way, and when all the other ravens hear her cry they
 “know by [the sound of] her cleft tongue that some
 “other raven wisheth to take her by violence, and they
 “gather together to help her, and to rebuke the raven
 “that wisheth to marry her by force. When children
 “see ravens gathered together in this manner, and
 “uttering cries wishing to rebuke the raven that desired
 “to take her by violence, and that desired to go astray
 “from that which God hath commanded them, those
 “ignorant children are wont to say, ‘The ravens are
 “celebrating a marriage to-day,’ and they know not
 “that the ravens wish to rebuke the raven that desireth
 “to make to sin the raven whose mate is dead.”¹ However,
 although it is difficult to say where the quotations from
 Physiologus end, or whether, in the Coptic version,
 the statements about the turtle-dove and raven formed
 one chapter or section or not, this part of Euphemia’s
 speech to the Devil is of peculiar value, for it shews

ma · taketh not another mate”; but in the Syriac version this
 statement is made to apply to the turtle-dove, ~~ἡ ἀνθή~~; see Land,
op. cit., IV. p. 63, chap. 36.

In the French version by M. Amélineau it is said, “Le
 sage Salomon dit que la tourterelle et les corneilles ne prennent
 qu’un seul mari”, but what follows is quite different from what
 we have above.

that a version of Physiologus had been made in Coptic at an early period; in no other version, however, which I have been able to consult could I find any reference whatever to the female raven slitting her tongue with her claws.

When Euphemia had declared her intention of continuing to do acts of charity and of not marrying a second time, the Devil, who was in the form of Michael, artfully reminded her that he had promised to come to her on a twelfth day of Paóni, and went on to say that God had sent him unto her to protect her until sunset, and tried to persuade her that it was he who had cast Satan forth from heaven. Then Euphemia asked him where was the figure of the Holy Cross which should be upon his sceptre, and referred to the picture of the Archangel which was painted on the tablet; the Devil answered that painters decorated their pictures with such things wishing to glorify their art, but that he and his angels had not the figure of the Cross with them. To this Euphemia made answer that all persons and letters coming from the Emperor bear his tokens and seal, and that similarly the angels which bear not the figure of the Cross must be devils in the form of angels, and that if he wished her to believe that he is Michael, he must salute the picture of the Archangel which she will bring to him. As she rose up to bring the tablet, the Devil changed his form into that of a raging, roaring lion, and he laid hold of her by the neck and strangled her until she was well nigh dead, but with the little strength which remained Euphemia cried out to Michael, who straightway ap-

peared in all his glory, and chastised the Devil, and drove him away in disgrace. This done, he spake comforting words to her, and told her that when she had performed that day the service which she was wont to do in his name, he would come with his angels and take her up into the rest of God, and giving her the salutation of peace he went up into heaven.

After the departure of the Archangel Euphemia went to the Bishop of the city, Abba Anthimus, who was the first-fruits of the ministry of Saint John Chrysostom, and when she had told him what had happened, he quickly administered the Sacrament unto her, and after she had ministered unto the poor brethren in her own house, she sent and begged Bishop Anthimus to come to her. When he had come with his priests (of whom Eustathius the writer of this Encomium was one) and deacons, the pious lady opened the doors of her house, and gave every thing to the Bishop for distribution among the poor, and sinking down upon her bed she entreated him to pray for her. After a time she revived sufficiently to ask that the tablet upon which the figure of the Archangel was painted might be brought to her to kiss before she died, and when it was brought she kissed it and entreated Michael to be with her in that terrible hour; then suddenly there was a sound like the roaring of a cataract, and all present in the chamber saw the Archangel appear in great glory, and take the soul of Euphemia and lay it in his shining apparel, and bear it up to heaven, while the sound of a multitude was heard singing, "God knoweth the way of the righteous, and their inheritance shall abide for ever."

Now the picture which had been lying on Euphemia's face when she died had disappeared in a mysterious manner, and none knew where it had gone, but when they had buried her and had come into the church to celebrate the Sacrament, it was seen to be hanging in air in the apse without any support whatever, and it was as firm as a "pillar of adamant". The news of this miracle reached Constantinople in due course, and the Emperors Arcadius¹ and Honorius,² and the Empress Eudoxia,³ came to the Island of Traké and saw the miracle, and bowed in prayer at the couch whereon Saint John Chrysostom had died: any sick person who lay upon that couch straightway rose up healed. After the death of Euphemia, the olive wood tablet upon which the figure of the archangel Michael was painted, on the twelfth day of each month, which is the day of the Archangel, put forth olive leaves at each of its four corners together with "fine, fresh fruit", and a number of cures and healings were performed thereby. After a few laudatory words of Saint John Chrysostom and some deprecatory observations concerning his own ability, Eustathius brings his Encomium to a close.

In his *Contes et Romans de L'Égypte Chrétienne*, M. Amélineau gives versions of two stories which, like the above Encomium of Eustathius, were to be read on the twelfth day of Paóni. In the first of these the

¹ Born A. D. 383, died 408. ² Born A. D. 384, died 423.

³ This may have been a royal lady called Eudoxia, but it can hardly have been the Empress, because she died about the year 604, while Chrysostom did not die until 607.

causes of the conversion of Aristarchus from paganism to Christianity are given, and in the second we have the account of the temptation of Eusebius, a man who subsequently became a monk in the Scete desert, by the beautiful wife of a merchant his close friend; in both of these occur some interesting and remarkable instances of the belief in the almighty power which Michael the Archangel was thought to possess.



TRANSLATION.

IN THE NAME OF GOD.

[Page 1] [The Encomium which was pronounced by the one] mighty in all blessings, the most holy and blessed man, the man filled with the Holy Spirit, and perfect in all virtues, Abba Theodosius, the son of the Apostolic Fathers, and the friend of angels, the Archbishop of the city of Alexandria on the day of the festival of the holy Archangel Michael, that is to say, on the twelfth day of the blessed month Athôr¹, wherein he spake many things concerning the alms and charities, which [the blessed Dorotheos and his wife Theopisthe] used to [make] unto God, [in the name of the holy Archangel] Michael every month, on the day of the festival, and how the holy Archangel ministered unto them and brought their good works up into God's presence, and how he fulfilled all their petitions, joyfully, for God loveth him; and Theodosius spake, moreover, concerning the Saints who are [mentioned] in the Scriptures, all of whom the holy Archangel Michael helped and delivered out of their tribulation and affliction. In the peace of God. Amen.

¹ *I. e.*, November 8.

[p. 2] I find the source of my discourse in Him Who comforteth and strengtheneth me in all things, Who knoweth all the earth, Who trieth the reins, Who openeth the door of speech of every man, and Who searcheth out things diligently.

Who is this?

It is the Word of God, Whose Body I break in my hands, and Whose glorious Blood I pour out into the cup and give to those who believe upon Him. It is my Lord and God, Jesus Christ, the Saviour of all, Who speaketh with His truth-speaking mouth, Who careth for all mankind, and Who is filled with mercy and grace towards the image of God.¹

Who is this?

It is Michael, the holy Archangel, the commander of the hosts of heaven.

Now, I beseech you, O my beloved and dear children of the Word, to assist me in this great undertaking, lest, having put out on this great and boundless sea, I be unable to bring my little bark to shore. For ye all know of my poverty, and ye know that I have no merchandise wherewith to load a great ship, which could sail across the sea, and [be strong enough] to resist the buffetings of the winds. Moreover, the sailor is feeble, and my boat is a little one, and [I am afraid] that if I put out to sea [p. 3] from this harbour in which there is no danger to go into another, the winds will raise up waves and tempests against me on the sea; and I know not how to sail a ship even to save my own life [and to bring myself] to the shore. Doth any one then say,

¹ The allusion is to Genesis i. 27.

"This man hath found favour [with God], and is delivered?" For the soul of man is to Him more precious than the whole world filled with gold and silver, and I am therefore afraid to cast away my own soul. I know well that my bark is frail, and that my merchandise is without value, and that I have no knowledge of the craft of the mariner, and [I am afraid] to launch out into the deep, lest having once put out to sea I should never return again in peace. And although I might endure the perils of the sea and the tempests thereof, I could not bear the scorn of those who would make a mock of me, and say, "O thou fool, who made thee to undertake that "which was more than thy strength could bear? Thou "didst know full well that thou wast feeble and that thou "hadst nothing in thy power wherewith to do that which "is beyond thy strength. And besides, merchants are "many, why then didst thou not sell thy few wares to "them and let them trade therewith? Thus wouldest thou "have gained thy profit therefrom, and thus wouldest "thou have saved thyself, and thy merchandise entirely, "and thy boat, and that which belongeth to thee—for thou "hadst no knowledge of the craft of the mariner."

And now, my brethren, I will show unto you of what kind is my boat and who is the sailor. [p. 4] My boat is my sinful flesh, which I am not able to govern rightly, and the sailor is my own heart, in which there is neither understanding nor the knowledge of celestial seamanship. Now celestial seamanship is the Holy Scriptures which I understand not, and for this reason ye may [truly] tell me this day that I am attempting to do that which is beyond my strength, especially as ye compel me to speak concerning the glory of one who is not of the earth like ourselves but of

heaven, and of the matters concerning his God. He is not a being of flesh, but he is incorporeal and is a creature of light. He is not a being made with clay, but is of the Holy Ghost. He is not of those servants of earth, but is a minister, a flame of fire. He is not a governor of this earth, but an archangel of the hosts of heaven. He is not a general of this earth whose king can dismiss him whenever he pleaseth, but he is a commander of the forces of heaven, and, together with his King, endureth for ever. He never uttereth the word for the destruction of souls, but he is at all times an ambassador before God our Creator for the salvation of our souls and bodies. He maketh accusations against no man, but is careful for all. He hateth not mankind, but loveth every image of God. He is not our adversary, but is at peace with every man. [p. 5] He is not unmerciful, but a compassionate being in whom abideth the long-suffering of God. Whosoever asketh [from him] receiveth; whosoever seeketh findeth; and whosoever knocketh it shall be opened unto him.¹ And I myself, having seen that my God doth give, will joyfully stretch out my hands to Him this day unhesitatingly, and I will ask that I may receive abundantly, and will knock that it may be opened unto me.

But perhaps thou wilt say, O man, filled with virtue and loving understanding, "What is this that thou seek-
 "est this day at His hand, [seeing that] thou hast already
 "begun to speak? Thou hast already pronounced en-
 "comiums at the season of the new year and at the
 "beginnings of all the festivals of God, and thou hast

¹ Compare St. Matthew vii. 7.

"likewise made a discourse upon him than whom of those
 "who have been born of women¹ none greater hath arisen,
 "[I mean] the kinsman of Christ, Saint John the Baptist,
 "the friend of the holy Bridegroom. Moreover, knowest
 "thou not, O my father, that moderation in all things is
 "good? As thou art moderate in thy eating, and drinking,
 "and praying, even so shouldst thou be moderate in all
 "things, as Paul, the greatest of the Apostles, saith, 'The
 "training of God is great gain, and if thou canst bear it
 "thou shalt be perfect.'" And I will answer thee and say
 unto thee, "Beloved, thou sayest rightly, and in showing
 "solicitude [for me thou doest well], but nevertheless I
 "will behold, and will speak unto God as did Abraham,
 "the friend of God and the chief of the patriarchs, who
 "became the father of a multitude of nations, saying, [p. 6]
 "'Let me speak, O Lord, with my God even this once
 "also', even although I should make myself like unto the
 "friend of God in speaking this once. And if I dared to
 "speak even unto three times He would not turn away
 "from me, for He is One God and One Lord, and to
 "Him belongeth the mercy which abideth for ever. With
 "this too will I convince you, that it is God Who hath
 "commanded us to ask that we may receive³. And why
 "did ye entreat me to come into your midst on this
 "great festival, which hath spread abroad not only over
 "all the earth but likewise in heaven, and why [if ye did
 "not wish me to speak] did ye, little and great, men and
 "women, cry out to me, saying, 'We beseech thee not
 "to keep silent concerning this great visitation, but show

¹ St. Matthew xi. 11; St. Luke vii. 28. ² Genesis xviii. 32.

³ St. Matthew vii. 7; St. Luke xi. 9.

“us concerning the great festival, and concerning the glory
“of him whom we celebrate in it, who is an ambassador
“to God for us all.”

Who are the nobles of the palace except Christ and the captain of all His hosts, the holy Michael? Moreover, let us ourselves follow after them, each following the other in fitting order, O my beloved, for humility exalteth and leadeth aright; come now then, and follow me, for the nobles of the palace have already gone into the feast of the holy Archangel Michael, and have sat down to meat.

Who are these nobles who have sat down to meat with the Archangel Michael? [p. 7]

Hearken unto me, and I will show you. [They are] Adam, Seth, Enoch, Methuselah, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Aaron, Joshua, Gideon, Barak, Samson, Jephthah, David, Solomon, Ezekiel, Isaiah, Jeremiah, Ananias, Azarias, Misael, Elijah, Elisha, and the rest of the prophets, Zachariah the priest, John the Baptist, and the Twelve Apostles, the holy Stephen, the old man Simeon the holy priest, the army of the saints, and the army of the righteous. But what profit have I in speaking of earthly beings only? for in that place is the God of glory with all the host of heaven, Angels, Archangels, Cherubim, Seraphim, Thrones, Divinities and Powers, and they all ascribe glory to God and to Michael the great and holy Archangel, whom He hath made ruler over them all. And now I wish to return to the feast-chamber of the holy and mighty Archangel Michael to ask the great ones of this earth in what manner they keep with us this great and holy festival this day, and if they [keep it] with rejoicings, that I may “rejoice with

them that rejoice", according to the words of the Apostle.¹ Briefly, I will begin with the father of all mankind whom God hath created in His own image and likeness, [p. 8] and I will ask my lord and father Adam, for he it is whom I have seen to be the chief of the feast. And although I am terrified and afraid because I see the whole company of those who are rejoicing with him at the feast this day, and paying honour unto him, still I will ask him, and I will mingle in their midst. And although I be a sinner yet will I salute him in the joy of my heart, saying, "Hail, my lord, holy father! I hail, "father of all fatherhood! Hail, father of all our human "race, both of those who have lived and of those who "shall yet come into existence!" And when I shall have given to him this threefold salutation, he will perforce call me as a father calls his son, saying, "Come, O my "son, and keep with us this great festival which we "celebrate this day"; thus shall I find freedom of speech before that being whose name is never proclaimed to his King [before his entering to Him], but he goeth into His presence without advocate or mediator to proclaim his name.

This being is not the ruler of one company only, but he is over all the hosts of heaven, and over everything according to the command of God; he standeth not at the left but at the right hand of God, and entreateth Him at all times on behalf of the race of men.

Who then is this that is clothed with such great honour and glory?

Hearken, it is Michael the mighty Archangel of the hosts of heaven.

¹ Romans xii. 15.

Who is this whose festival all ranks of beings celebrate?

[p. 9] It is Michael the ruler of the kingdom of heaven.

Who is this being whom the King hath made to bear such a mighty sceptre, who is filled with majestic glory, who is robed with rich raiment, and who is girt about with a golden girdle set with precious stones, the like of which existeth not?

It is Michael the mighty and exalted Archangel.

Who is this in whom the angels and the armies of the heavens have hope, and whose festival they celebrate with him this day?

It is Michael, whom God hath appointed to be ruler over all His kingdom.

Who is this who giveth [his] commands to all the armies of heaven, and they obey him?

It is Michael the Archangel, who was obedient to the command of God, and who cast out from Him the evil slanderer and rebel.

Who is this, for whose sake all handicraftsmen in the world cease from their labours, and whose festival they celebrate this day?

It is Michael the Archangel, who hath ordered the denizens of heaven and redeemed the peoples of the earth, and who, by reason of his great love for us, maketh mention of us before God our Creator. The inhabitants of heaven celebrate his festival this day without opposition, and it is also the work of the peoples of the earth to do likewise this day, and to rejoice and to celebrate the festival with the holy Archangel Michael.

Michael is not a man, and no being that liveth upon earth hath seen him in his glory, as it is written in an-

other place, "He is a Spirit"¹ [p. 10] and not flesh." Michael is incorporeal, and no corporeal being that eateth can see him, or endure his glory. And I will answer and say unto you, and I will convince you and prove to you that the inhabitants of heaven will never again sin; and in their midst there will nevermore be enmity, nor envy, nor hatred, nor slander, nor adultery, nor murder, nor theft, nor any impurity; but they are holy, and they shall rest in holiness—now those things shall never exist among the saints in this world—and they shall keep an endless feast with Christ the King for ever, because they have cast forth from their midst Satan, the slanderer and enemy of the Creator and the adversary of all truth. For this reason they celebrate this day the festival of the holy Archangel Michael, the ruler of the hosts of heaven, who hath prepared for us this table, of which we are [un|worthy, that is to say, the table of this festival which is set for us in heaven and [upon] earth according to the command of our Saviour Jesus Christ, Whose command is the command of His Father—for Father and Son and Holy Spirit are One God, and One consubstantial and indivisible Kingship, inscrutable and without origin which can be found out—Who is the Cause of all things; and under His dominion alone are the inhabitants of heaven and of earth.

[p. 11] And now, my beloved, having made known unto you the greatness of this feast which is spread for us this day, it is meet that we ourselves should celebrate the festival of him whose festival the angels of God celebrate this day, and we must beautify ourselves, both in our outer and in our inner man, that we may go into

¹ Compare St. John iv. 24.

this glorious feast this day, and eat of all the good things which God hath prepared for us. But perhaps ye will say, "Behold this is a royal feast, and it is meet that we should not sit down until the nobles of the palace have first been invited." Then will I ask [Adam], saying, "Art thou not he whom God did create with His own hands, in His own image and likeness, and did fill with glory and call thy name 'Adam'? I entreat now thy goodness and majesty and I beseech thee to tell me if thou dost not thyself also rejoice at the feast of the holy Archangel Michael." Harken now, for Adam speaketh, "Yea, I am Adam, and it is for me to invite all men to this festival this day. But I rejoice more than they all, for when I had angered God, and He had brought me out from Paradise, because I had transgressed His command by reason of my helpmeet Eve making me to eat of the fruit of the tree, concerning which He commanded me not to eat, it was Michael who prayed to God for me until He forgave me my sin; [p. 12] for this reason I rejoice at his festival this day."

"O Abel, thou noble younger son, tell me if thou dost rejoice this day at the festival of the holy and mighty Archangel Michael?"

[Abel saith,] "I rejoice and I keep the festival this day, for it was he whose festival they celebrate this day who carried my sacrifice and offering up to God, Who did not regard the sacrifice of my brother, because he brought it not with an upright heart; for this reason I rejoice this day."

"And thou, O Seth, do I see thee rejoicing on the day of the holy Archangel Michael?"

[He saith,] "Indeed I rejoice and am glad [this day],

“for when Cain had destroyed my brother [Abel] God “gave me to my parents [in his stead]; and when my “mother found no milk wherewith to suckle me—now her “milk had dried up by reason of her sorrow for my brother “Abel—the holy Archangel Michael nourished me with spi- “ritual food from heaven, and therefore I rejoice this day.”

“O Enoch, the just man, whom God removed from “this world, do I see thee rejoicing this day?”

He saith, “Indeed I rejoice and am glad [this day], “because the whole race of man hath sprung from my “seed, and because Michael hath never ceased to entreat “God to show mercy unto sinners, and to make them to “live for ever, [p. 13] and I rejoice at his festival because “he prayeth for my children.”

“O Methuselah, the old man whose days were lengthen- “ed, whose white and pure garments I see in the midst “of the feast, why dost thou rejoice this day?”

He saith, “How can I help rejoicing? I am the eighth “from Adam, and I am the man whose prayers were taken “by the holy Archangel Michael and carried up to heaven, “and finally God blessed me with a long life which ex- “ceeded that of my father Adam by thirty-eight years.”

“O Noah, the just man, I say unto thee, ‘Hast thou— “but I see thou hast—great joy this day?’”

He saith, “How can I help rejoicing and being glad? for “when God was angry with the world, and wished to destroy “it, He placed me in the ark with my wife, and children, “and creatures of every kind that moveth upon earth, and “He opened the cataracts of heaven and poured out rain “upon us for forty days and forty nights, and we saw “neither sun, nor moon, nor stars; but Michael guided “and directed us, and ceased not to pray to God until

"the waters which had increased abated, and the dry land appeared, and I and those who were with me were delivered."

"O Abraham, the father of the patriarchs, dost not thou rejoice this day on the festival of the holy Archangel Michael?"

[p. 14] He saith, "Yea, I rejoice especially, for I was the first man with whom Michael and his brother angel Gabriel sojourned, and he entreated God for me that I might be worthy of [my son] Isaac, and I ate with them under the tree of Mamre."

"O Isaac, the holy vow and sacrifice acceptable to the living God, what doest thou in this place this day? Dost thou console thyself with great consolation on the festival of the holy Archangel Michael?"

He saith, "Indeed I am comforted, for I was the only child of my parents, and my mother was barren and bore no other child besides me. Afterwards my father bound me hand and foot, and laid me upon stones on a desert mountain, and with my own eyes I saw the knife in the hands of my father who wished to slay me; but Michael stood up and took the knife out of my father's hand, and gave him a ram in my stead, and the sacrifice was completed."

"O Jacob, prince of patriarchs, who prevailed with God, and who wast a giant among men, dost not thou rejoice this day at the festival of the holy Archangel Michael?"

He saith, "Yea, I do rejoice this day, for when my brother Esau cast me forth I fled to Mesopotamia, to Laban my mother's brother, and Michael came to me and decreed my wages from the sheep, and he blessed

"me, and my children, [p. 15] and my wives, and he made "all Israel to be blessed for my sake."

"O Joseph, the just man, whose brethren were jealous "of him, what doest thou in this place this day? Dost "thou rejoice at the festival of the Archangel Michael?"

And straightway Joseph, the just man, answereth at once, saying, "Verily, it behoveth me to rejoice this day, "for when my brethren were jealous of me, and drove "me forth into a strange land, and I became a miserable "alien without any one to comfort me, and with a multitude of evils round about me, the Archangel Michael "came to me, and comforted me in them all, and finally "he prayed to God and He made me ruler over Egypt."

"O Moses, and Aaron, and Joshua the son of Nun, "what is your part in this festival this day?"

These saints make answer, saying, "Joy is our part, "for Michael was our leader and the guide of our people "until we had overcome our enemies, and he prepared "the way for us into the land of promise; on this account "we rejoice this day."

[O Gideon].....¹

"I am Gideon, and I rejoice especially, for it was "Michael who came to me and filled me with strength, "and I went forth and fought against Midian, and delivered "my people."

"O Jephthah², and Anna thy wife, what is your work "in this festival to-day?"

[p. 16] These Judges answer and say, "Verily, our "joy is great, for we were barren from our youth up,

¹ The scribe has omitted the address to Gideon.

² We should probably read Manoah; see Judges xiii.

"and we had no child. But we rose up, and prayed, and
"offered up a sacrifice to God, and the holy Archangel
"Michael looked upon our feebleness, and carried our
"prayers and sacrifice to God, and made mention of us
"before Him, and He blessed us with the mighty man
"Samson, therefore we and our son rejoice this day."

"O David, the just king, the father of Christ according
"to the flesh, behold I see thee this day rejoicing and
"playing upon thy ten-stringed lyre at the feast to which
"the holy Archangel hath invited us this day."

David saith, "Verily I rejoice this day and am glad.
"The songs and music for each one of the festivals of
"all the saints are written upon my heart, but that be-
"fitting this festival of the holy Archangel Michael which
"I sing is, 'The angel of the Lord encampeth round about
"those that fear him, and delivereth them.'"¹

"O Solomon, the wise man, dost not thou rejoice on
"this festival of the Archangel Michael?"

He saith, "I rejoice especially, for it was the Arch-
"angel Michael who was with me from my youth up,
"and who made peace to exist in my days, and he
"entreated God, Who commanded me to build a house
"for Him."

[p. 17] "O Hezekiah, the just king, dost not thou rejoice
"this day at the festival of the holy Archangel Michael?"

He saith, "How can I help rejoicing? for when the
"wicked Assyrians afflicted me and my people, it was the
"holy Archangel Michael who destroyed one hundred and
"four-score and five thousand of their men in one night,
"and delivered me and my people."

¹ Psalm xxxiv. 7.

"O Isaiah, the mighty prophet, what is thy joy this day at the festival of the holy Archangel Michael?"

He saith, "This is [the cause of] my joy: in all the sufferings which Manasseh and his friends brought upon me the holy Archangel Michael stood by me, and strengthened me, and comforted me until they sawed me in twain with a wood saw."

"O holy father Jeremiah, thou mighty light-giving lamp, do I see thee rejoicing this day at the festival of the holy Archangel Michael?"

He saith, "I rejoice exceedingly, for when all the kings of Judah wrought evil things upon me, and afflicted me in the dungeon, Michael stood by me, and helped me, and strengthened me."

"O Ezekiel, the mighty prophet, come and show us what is thy joy this day at the feast of the holy Archangel Michael."

He saith, "I rejoice and am glad, for it was Michael who brought unto me a paper which was written upon, and I swallowed it, [p. 18], and it filled me with prophecy."

"O Daniel the prophet, the man to be desired, dost not thou rejoice this day at the feast of the holy Archangel Michael?"

He saith, "What joy is there like unto mine? for when they cast me into the den of lions, and sealed it with a seal, the Archangel Michael came to me, not once nor twice, and he shut the mouths of the lions, and they came not nigh unto me at all. And when I was an-hungered Habakkuk came to me, and brought me good food, and gave me to drink."

"O ye twelve Apostles, why do ye rejoice this day at the festival of the holy Archangel Michael?"

They say, "We rejoice indeed, for were we not in great sorrow when the lawless Jews crucified our Lord Jesus Christ, and were we not in sorrow and in hiding for fear of the Jews, until Mary the Virgin and those who were with her went into the sepulchre on the first day of the week, and she showed us that she had found that the holy Archangel Michael had rolled away the stone from it, and was sitting upon it, and announcing the glorious tidings, 'The Lord hath risen?'"

"O Zacharias, and John thy son, do not ye keep the festival of the Archangel Michael this day?"

[p. 19] He saith, "I rejoice, because Michael the Archangel hath sealed us, me to be a priest, and John my son, the child of Elisabeth, the kinswoman of Mary the mother of God according to the flesh, to be the Baptist; for this reason we rejoice this day."

"O Stephen, the archdeacon and protomartyr, dost not thou rejoice with us in this great festival?"

He saith, "Yea, for when they cast stones at me I saw the heavens open, and the Archangel Michael and all the angels were gazing at our Lord Jesus Christ at the right hand of the Good Father."

"O ye three children, Ananias, Azarias, and Misael, do not ye rejoice this day at the festival of the Archangel Michael?"

They say, "How can we help rejoicing? for when Nebuchadnezzar the king cast us into the furnace filled with fire, God commanded Michael and he scattered the flames of fire, and made the furnace to become like dew."

"O ye company of martyrs and saints, do not ye

"rejoice this day at the festival of the Archangel Michael?"

All the saints say, "Verily our joy is great, for Michael the Archangel hath strengthened us in every need and sorrow which we have suffered, and [hath strengthened us] to endure the torture and to fulfil our martyrdom and strife, for which we have received the great good things which we have; [p. 20] for this reason we rejoice this day."

"O all ye armies of heaven, do not ye rejoice this day?"

They say, "In truth, all joy is ours." For, O my beloved, great is the honour of this feast which is spread for us not only upon earth, but also in heaven.

And now, O my wise and beloved ones, let us keep ourselves with all diligence, and let us guard our souls on the festival of the holy Archangel Michael. Let us put on fine garments meet for the marriage-feast, lest if we enter therein arrayed in torn and foul garments, and having our bodies full of uncleanness, they turn us out in disgrace from before those who are clothed in glorious apparel, and who will remove their garments from our path lest they be in any way defiled by us. And after being cast forth in great disgrace these same beings will mock at us, saying, "O senseless and abominable men, how is it that ye are not ashamed [to do this thing]? If ye be not ashamed before men, how is it that ye are not ashamed before God the King, and before His holy governor Michael? Do ye not know whose chamber this is, and whose feast it is? Do ye not know that it is the feast of the King and of His chief captain who hath obtained all power before his God the King, Who

"hath given him all these honours because of his true
 "valour? [p. 21] And I marvel much at your boldness
 "[in coming] into this inner place, for God hath already
 "given unto you the command, 'Come not into the marriage
 "chamber without the marriage garment upon you', but
 "ye have not hearkened thereunto. Have ye not heard
 "what befell the man who dared to go into the feast in
 "unclean garments like unto your own? It is written that
 "He made them bind him hand and foot and cast him
 "into outer darkness, where there is weeping and gnashing
 "of teeth."¹

And now, O beloved, let me lead you through into the
 outer chamber, and sit ye down for a little, so that when
 God the King shall have come in with Michael His chief
 captain, Michael may entreat him to show mercy unto
 you, and to the other suppliants, and to those who sit at
 the gate; for the Archangel whose festival ye keep this
 day is compassionate, and will not forsake you. And
 strengthen your hearts and souls, and I will entreat him
 not to take vengeance upon you during this festival lest
 ye bring suffering upon yourselves here. Briefly then I
 have shown you and ye know, O beloved, that the ob-
 jections which I have brought before you, and especially
 the things which have been spoken by ourselves, are made
 by men like unto ourselves, and not by God. But perhaps
 some one will say to me, "What are unclean, or what
 "are beautiful garments? [p. 22] What is the beautifying
 "of the body? Is there any hypocrisy with God, or doth
 "He love the rich more than the poor man? Cannot I
 "of my own will become poor, or if I desire cannot I be-
 "come rich, and if any man wish it can he not become of

¹ St. Matthew xxii. 1—14.

"no account?" God forbid that it should be thus. God is no hypocrite, neither doth He love the rich man more than the poor man; God forbid! But I will show you what is the beautiful apparel which ye must put on if ye wish to go into the feast of Michael. "Anoint thy head with oil, and wash thy face,"¹ the interpretation of which is that thou must cast forth from thee all evil deeds, and keep the festival with the holy Archangel Michael. And when they bid thee to the feast of Michael the Archangel, cleanse thy heart from all evil things, and take out from thyself every impure thought, and put on thy fine raiment, and go to the church of God which is this house of prayer. Drive forth from thee all fornication, and anger, and impurity, and array thyself in innocency, and peace, and truth, and enter into His courts with joy, and rejoice with the Archangel Michael. And when they bid thee to the marriage chamber of the true King and of His chief captain, let thy alms and thy charities open the door thereof for thee, and whatsoever thou shalt give to Him, [p. 23] verily thou shalt find it upon the table before thee. If thou wouldst glorify the Archangel Michael, the chief captain of the true King, send the widows and orphans forth from thee with their faces bright and full of joy, and with their bodies clothed with the measure of thy power; I say unto thee that thy sacrifice shall be accepted before God and before His holy Archangel Michael, and thou thyself shalt be gratified. Receive the stranger on his holy festival, and show mercy unto him, and the Archangel Michael will have mercy upon thee, and will receive thee joyfully, and will carry thee into the court of the

¹ St. Matthew vi. 17.

King with joy, and thy face shall be light. If any man ask anything at thy hand on the day of the Archangel Michael delay not to give it to him. For I say unto thee, O beloved, that whatsoever a man giveth, Michael taketh it from his hand and carrieth it up to God; he will give it back to thee twofold upon earth, and God will show mercy unto thee in His kingdom, for "charity maketh man to be praised in judgment." Again it is written, "Be merciful, that [men] may be merciful to you."¹ And if thou shalt keep the festival of the Archangel Michael every month—now the twelfth day is the day of his commemoration—and art mindful of gifts for him with joy according to thy power, the Archangel himself will pray to God for thee at all times, [p. 24] that He may bless thee [by granting] all thy petitions according to the measure of thy remembrance [of Him]. But perhaps, O beloved, thou wouldst say unto me, "If I give alms or gifts, I give them to thee in the name of God; Michael is not God that sacrifices should be offered unto him." On this I make answer, Verily thou hast well spoken, O man upright in the belief of God; but hearken and I will show thee. Is there not set over the country a governor in whose hands are all the companies of soldiers and all the army, in which thou findest one man of higher rank than another, but is not the governor higher than they all? Now although the governor may establish a friendship between himself and one of the army, and may bestow great honours upon him, he doth not act thus with all the company in which his friend serveth, but he acteth thus because he knoweth that the company in

¹ St. Matthew v. 7 (?).

which his friend is stationed is many in number. And this friend is at all times near the governor, who is able to deliver him from all the many trials of this world which is full of trouble and affliction, and he findeth freedom of speech before him after the manner of a noble, and thus the rest of the company findeth favour in the sight of the governor by reason of him. And likewise every one who doeth alms or giveth a gift in the name of the Archangel Michael, receiveth his gift and carrieth it to God, as Christ our God in truth said, “[p. 25] Whosoever receiveth a prophet in the name of a prophet shall receive the reward of a prophet; and whosoever shall receive a righteous man in the name of a righteous man shall receive the reward of a righteous man. And “whosoever shall give you a cup of cold water in my “name”—and ye are Christ’s—“verily I say unto you that “his reward shall not perish.”¹ If thou bringest a gift unto God in the name of His holy Archangel Michael, or any alms or charity, whether it be great or whether it be little, on the festival of Michael—be not thou halting between two opinions in the matter, lest thou thyself shalt cause thy labour to be in vain, but believe wholly and firmly without any stumblingblock—the Archangel Michael will receive it and bring it before God, and its savour will be like the smell of incense, and he will take counsel for them that great good things be prepared for them, and he will take them from the hand of God to deliver them from everlasting punishment. And now would ye know what things God will give in return to those who bring sacrifices, and charities, and alms to give to Him

¹ St. Matthew x. 41, 42.

in the name of the holy Archangel Michael—ye must know also that He will minister unto them in this world, and that when they are removed from this life He will receive them unto Himself in the mansions of His kingdom—listen then, and I will tell you concerning this mighty power (?) that ye may glorify [p. 26] the God of the holy Archangel Michael.

There was a righteous and God-loving man in the city of Senahôr whose name was Dorotheos, and he loved to give alms and charities, and this man had as his helpmeet a woman called Theopisthe, who was as pious and as perfect in mercy and charity as her husband; and these people had given great gifts in the name of the God of the holy Archangel Michael from the time when they had first come together. And they were both young, and the parents of both had left them a goodly inheritance, and they were very rich, and they had many possessions, and much wealth, and sheep, and oxen, and cattle, and other goods of this world. And these two people had great love for God, and for His holy Archangel Michael, and when the twelfth day of the month drew nigh they were wont to be careful for it, and to make ready offerings from the morning of the eleventh day of the month; and they sent with great zeal and without sparing gifts and wine to the church of the holy Archangel Michael. After this they were wont to slay sheep, and to devote themselves to the preparation of the food and gifts which were needed for the wants of the people. And after they had received the life-giving Mysteries on the twelfth day of the month, [p. 27] they gathered together every one to partake of the food, the blind, and the deaf, and the destitute, and the orphans, and widows, and strangers,

and they stood up and ministered unto them with great enjoyment of soul, and joy of spirit, and gladness of heart, until they had eaten their fill; then they brought to them choice wine and drew for them until they had drunk their fill, and they anointed their heads with fine oil, saying, "Go in peace, O beloved brethren; we have been accounted worthy of great honour this day in that your holy feet have entered into the house of your servants." And thus Dorotheos and Theopisthe continued to do on the twelfth day of each month, and at length the fame of their goodness reached unto every place in all the land of Egypt, and multitudes of people honoured them by reason of the glory of their good works, and glorified God Who had created them, and praised and blessed their parents who had begotten them, and all men ascribed honour to them by reason of the noble deeds which they manifested in the name of the God of Michael. And they fled from vain-glory, for their hope was strong in God and in the Archangel Michael.

And it came to pass that after they had continued to do thus for a long time God commanded the heavens to pour no rain upon the earth for three years, by reason of the [p. 28] sins of the children of men, and the whole land of Egypt and all those that were therein were troubled because of their sufferings by thirst and by the destruction of food, as it is written, "Then the multitude came to an end and died, and the cattle perished with them." And moreover, the waters of Gihon (Nile) did not rise, and no rain fell upon the earth for a space of three whole years. Now this holy man Dorotheos and his wife did not cease to do according to their wont every month, and they prayed to God and to His Archangel Michael,

saying, "O God of Michael, take not away from us Thy "gifts and charities, for we are Thy servants." And as they continued to do these things ill-luck fell upon them, and multitudes of their cattle perished. Now when two years of the famine were ended and the third was drawing nigh, everything which they had had come to an end, and at length of the very few beasts which they had left all died except one sheep. Then the pious man said to his blessed wife, "O my sister, thou knowest that to-day "is the eleventh day of Paopi¹, and that to-morrow is the "festival of the holy Archangel Michael. Let us be careful "for the gift which we are wont to give to the steward, "and let us slay this one sheep that we may make it "ready for the festival of the holy Archangel Michael. If "we die we belong to God, and if we live we are also "His; [p. 29] blessed be the name of God for ever." His wife saith to him, "As God liveth, O my brother, this "care hath been in my mind since yesterday, but I could "find no occasion to ask thee concerning it, for I know "what hath happened to thee; but I rejoice greatly that "thou hast not forgotten the gift for God, and do thou, "O my brother, even as thou hast said." And when the morning of the twelfth day of Paopi had come they rose up early at dawn, and performed all their ministration, and they omitted nothing which they were wont to do in the time of their wealth; and there was left to them nothing except a little oil and a little wine, and also they had no garments at all except those in which they were wont to receive the Eucharist. Nevertheless at this time they blessed God and the holy Archangel Michael, and

¹ *I. e.*, the 8th of October.

they hymned and praised Him day and night with floods of tears, saying, "O God Jesus Christ, help us. O thou "Archangel Michael, pray to God for us that He may "open to us the hand of His mercy and blessing, lest the "hope of thy offering and gift which we bring to God "in thy holy name, O Archangel Michael, perish from our "hands. Thou knowest our hearts and our love towards "thee. We have no helper besides thee, for thou [p. 30] hast "been our helper from our youth up, and thou hast been "an ambassador for us before God our Saviour. And now "we beseech thee, O kind guardian, holy Archangel, if it "be meet that after all the oaths which we have sworn "with God and with thee, this great affliction should over- "take us at the end of our lives and we must cease from "thy gift and alms to thee, let thy goodness prevent us "and do thou entreat God to show great mercy unto us, "and to remove us from this vain life like all our fathers— "for behold, O our helper, thou seest what things have "befallen us for our sins' sake, and it is good for us to "die, for the death of every man is better than life without "good fruit—lest if this affliction continueth with us we "forget thy gift and thy charity which we have offered "unto God and to thee, for poverty produceth multitudes "of evils, which bring on death and make men to become "doers of what is amiss. And now, O Archangel Michael, "we have shown forth our weakness before thee, forget "us not because of our sins, but do unto us as it is written, "'The angel of God encampeth round about every one "that feareth Him, and delivereth them."¹ And David saith "concerning the peoples, [p. 31] 'God feedeth them in their

¹ Psalm xxxiv. 7.

"hunger",¹ and he saith also, 'The righteous man seeketh "after bread all the day, but God is merciful and giveth "it to him'. And now, O our helper, thou holy Archangel "Michael, thou seest all the matters of thy servants and "there is nothing more left for us to say except, 'We are "willing and ready to die'. Help us, O God our Saviour, "and we utter these words blessing God, 'God hath given "and God hath taken away; may God's will be done, "and may God's name be blessed for ever. Amen".²

And these and such like words did the righteous man and his wife say from the twelfth day of Paopi, and they continued to entreat the God of Michael until the ninth hour of the eleventh day of the month Athor, the morrow of which, that is to say the twelfth day, was the great day³ of the festival of the holy Archangel Michael, just as we are gathered together one with another to celebrate his festival this day.

Now when the time for the customary monthly preparation of the holy sacrifice had arrived, that is to say the evening of the eleventh day, which is the night before the twelfth day, the truly believing man Dorotheos began to say to his pious wife, "O my sister, what canst thou "do by sitting down? Knowest thou not that to-morrow "is the festival? Forget not the good gift, and let not "the glorious commemoration of the Archangel Michael, "which is pleasant to thy heart be |p. 32| burdensome to thee. "O my sister, lest thou be deprived of the hope in God, "for it is He who showeth grace to us in everything." And that blessed woman said, "Well dost thou agree

¹ Compare Psalm xxxiv. 9, 10. Job i. 21.

² *I. e.*, the day of the annual commemoration.

“with me, and well hast thou brought before me the
“delight, and joy, and riches of our soul, which is the
“glorious commemoration of the holy Archangel Michael.
“Verily, O my brother, from the dawn of this day until
“now, neither have floods of tears ceased to well up in
“my eyes nor fire to burn within me, by reason of the
“festival of our helper the holy Archangel Michael. And
“now, O my brother, let us see what thou canst do, lest
“our gift come to an end, and we defraud the being to
“whom we have been accustomed to make it. We have
“heard, moreover, how the great Apostle Paul said,
“‘Whosoever hath begun to do a good work let him
“‘complete it against the day of the manifestation of our
“‘God Jesus Christ;’¹ behold, we have begun to do a good
“work, and let us be careful to complete it”. Dorotheos
saith to her, “What have we left, my sister? peradventure
“it may suffice for our need.” Theopisthe saith, “We have
“a vessel full of bread which is fit to be set before the
“brethren, and a little oil sufficient for the food and for
“the anointing of the heads of the brethren, but we have
“neither wheat nor flour.” Dorotheos saith, “Verily, my
“sister, we have these things, although we have no sheep
“to slay; but the will of God be done. [p. 33] God
“asketh from us nothing but what we have the might [to
“give], as it is written, ‘I will love Thee, O God, my
“‘strength;’² it is better that we should give a little than
“that we should give nothing at all. And now let me
“give utterance to that which is in my heart. Behold
“each of us still has left festal apparel. I will take my
“garments first, and will buy flour therewith for the

¹ Philippians i. 6. ² Psalm xviii. 1.

"preparation of our gift, which shall suffice for the gift
 "for the people, and for the flour offerings, and when
 "to-morrow cometh, I will take thy garments, and will
 "go and buy with them a sheep which we will slay
 "for this festival to-morrow, which is the great [day] of
 "the festival of the holy Archangel Michael. If we find
 "[a sheep] we will eat of him, and if we find him not we
 "will glorify God; and if we die it is God Who will
 "receive us unto Himself because we did not cease from
 "[making] His offering." The prudent woman saith to
 him, "O my brother, there are not only thy clothes and
 "mine, but my vail also. I would give my soul for the
 "sake of making a gift to God and for charity's sake".
 Her husband saith unto her, "The zeal which thou hast
 "manifested towards these things is well, but keep thy
 "vail to cover thy head, according to the words of [our]
 "master Paul."¹

And after these things Dorotheos took the apparel in
 which he was wont to receive the Mysteries, and sold it
 for corn, [p. 34] and he gave the corn to the steward;
 then he returned to his house joyfully, and said, "Behold,
 "God hath provided for us in the matter of the gift."
 And it came to pass that when it was the morning of
 the twelfth day of Athôr the pious woman sought [Doro-
 theos], and said to him, "O my brother, arise, take my
 "apparel that thou mayest see if thou canst not find a
 "sheep that we may make ready for the brethren who
 "are coming to us." Now Dorotheos, wishing to try her
 zeal, said to her, "O my sister, if I take thy apparel
 "what wilt thou do when thou wishest to receive the

¹ 1 Corinthians xi. 5—13.

"Blessings on this great festival to-day? I am a man, "and I can go into every place alike without shame to "myself, but a woman may not uncover herself, especially "not in the church". And when the pious woman heard these things she wept bitterly, and said, "Woe is me, O "my beloved brother, what is that which thou hast spoken "to me this day? Are we separated this day, and have "we become twain? Am not I with thee one body? "Have I no part with thee in the offering? Wilt not "thou take from me my share on the festival of the "Archangel Michael? Nay, my brother, think not thus "within thyself that I should be uncovered, for those "who are in the church are neither male nor female in "Christ, but are even as angels, and archangels, and Cherubim and Seraphim, with the Saviour in their midst;" [p. 35] and saying these things she wept bitterly. When Dorotheos saw the exceeding zeal of her spirit he was moved concerning her, and he rejoiced in the strength of her belief, and said to her, "Rise up, and have a care "for the offering and the oil, which we are going to send "to the church, and let us set out the table and the little "bread thereupon, and make ready the little wheat [which "we have]. And I will go out, and perhaps God will "give us a sheep wherewith we may make ready food "for the brethren on this great festival this day."

And he rose up with great zeal and good confidence towards God and His holy Archangel Michael, and he took the garment, and went along his way, praying to the God of Michael that He would make his way prosperous. Now as he was going along the way he came upon a shepherd and he said to him, "Peace [be upon thee], my beloved;" and the shepherd said to him, "And

upon thee also." The pious man said to the shepherd, "Can I not find with you a sheep to-day? for a great man hath visited us this day." The shepherd said to him, "What price shall he be?" Dorotheos answered, "The third of a *dinâr* will be enough [for me to give]." And the shepherd said, "Give me the price of him that I may give him to thee." Then the pious man handed to him the garment of his wife, saying, "Take this into thy care for three days, and if I do not bring thee the third of a *dinâr* take away the garment, and thou shalt have full power over it." The shepherd answered and said, "What can I do with this garment? [p. 36] I have no one in my house who weareth any but woollen garments;" and the shepherd turned away from the pious man who was holding the garment in his hand. Then Dorotheos went upon his way weeping bitterly, and pondered in his heart, "What shall I do, or what can I say to my wife?" And as he was walking along his road weeping, and having his eyes heavy with crying, he looked before him and saw the holy Archangel Michael coming along riding upon a white horse like a royal governor, with angels marching by his side in the form of soldiers; and Dorotheos was greatly afraid, and withdrew from the way, leaving the path for the governor and his soldiers. And when the holy Archangel Michael had come up with him, he drew bridle and stood by him, and said, "Hail, Dorotheos, good and faithful man, whither goest thou, and whence comest thou that thou art thus carrying this garment, and art walking along the road by thyself?" And Dorotheos, standing at a distance from him, answered and said, "Peace also be to thee! O my lord and master and governor, thy coming

"to us this day is well." The governor, who was Michael, said to him, "Is not Theopisthe alive?" and Dorotheos, with his head bent towards the ground by reason of the glory of the governor, replied, "Master, thy handmaid liveth." The governor saith to him, "What is this in thy hand?" [p. 37] and Dorotheos answered shamefacedly, "The garment of my wife." The governor saith to him, "What wouldst thou do with it?" Dorotheos saith to him, "A mighty man hath visited us this day, and I am not able to find for him that which becometh his rank. By reason of the season [of dearth] which hath come upon us we have no money in our hands, and I took this garment to give in exchange for a sheep, but the shepherd would not take it, and I neither know what to do, nor what to set before the governor." The governor, who was Michael, said to him, "If I pledge myself to obtain a sheep for thee, wilt thou receive me and those who are with me into thy house this day?" Dorotheos answered and said unto him, "Yea, master, hold thou thy servant worthy that thou shouldst come under the roof of his house."

Then the governor, who was Michael, said to one of the angels who were with him in the forms of soldiers, "Go with Dorotheos to the shepherd and say to him, 'The governor who passed by thee [this day] saith to thee, Send me now a sheep of the value of the third of a *dinâr*, and I pledge myself to obtain the price thereof before mid-day this day, and to send it to thee.' And Dorotheos and the angel, who was in the form of a soldier, went to the shepherd in the name of the Archangel, and took a sheep.

Then the governor, who was Michael, looked at Do-

rotheos and said to him, "Behold, [p. 38] the sheep is ready for the great man whom thou hast received into thy house at thy bidding this day; see now if thou canst not find a fish for my own want, for I do not eat sheep's flesh." Dorotheos saith to the governor joyfully, "If God provideth it I shall buy it." The governor saith to him, "How wilt thou buy it?" Dorotheos answered, "I will leave this garment for it until I can send the price of it to the fish merchant." And the governor called to one of the soldiers who were with him, and said, "Go to the market(?) and say to those who catch fish, 'The governor who hath lately passed by you saith to you, Send me a fine, large fish, the price of which is the third of a *dinâr*; and I will send the price of it to you with Dorotheos by mid-day to-day;'" and the angel, who was in the form of a soldier, went to the catchers of fish in the name of the governor and took from them a fish and brought it to the governor. The governor then said to Dorotheos, "What wilt thou do next? for thy business is now complete;" and Dorotheos said to him, "Yea, master, everything is now completed." And the governor said, "Let us go on;" and they took up everything, that is to say the sheep and the fish, and they went forward and Dorotheos walked along, thinking within himself, [p. 39] Where shall I find the money to pay for this sheep and this fish, and where shall I find the bread, and the wine, and the cushions upon which the governor may recline, and everything else which he needeth? And it came to pass, that multitudes of thoughts as to what he should do were in his heart, and he continued to pray to God and to the holy Archangel, saying, "O holy Archangel, O faithful helper, stand

"thou by me this day, for I am thy servant, and thou knowest that I have done all these things in the name of our Lord Jesus Christ." Now while Dorotheos was walking along meditating these things the Archangel knew the thoughts of his heart, but he waited in order that he might see his faithful zeal for him.

And it came to pass that when they had arrived at the house of Dorotheos Michael knocked first at the door of the dwelling, and Theopisthe, the free-woman, the wife [of Dorotheos] came out; and Michael said, "Peace [to thee], O Theopisthe, thou beloved God-loving woman, how doest thou in these days?" Theopisthe answered, "Peace be upon thee, my lord, and master, and governor! Well has God brought thee to us this day with Michael the holy Archangel. Come in, master, stand not without." And while Theopisthe the wife was saying these things, behold her husband Dorotheos came with the sheep in his hand, and the fish, and the garment, and laid them down before her. She saith to him, "O my master and brother, where didst thou find these things which thou hast brought with thee here? [p. 40] I see that the garment is still with thee." Dorotheos saith to her, "The governor pledged himself for me and gave them to me." And Theopisthe said to him, "Well hath God brought to us this day the governor and those that are with him with the holy Archangel Michael, and verily we will partake of the things for which he hath pledged himself for us;" and she spake these things joyfully. And the governor, who was Michael, said, "I will go to the Offering, for to-day is the festival of the holy Archangel Michael, and when the hour hath come make ready the place with care, and kill the sheep and the

"fish, but see that no one goeth near the fish until I have come and done with it according to my will." And they said, "According to the command of our master so shall it be;" and he went out from them, and they knew not who he was, but they thought that he was a governor of the district.

Then Dorotheos said to Theopisthe his wife, "What shall we spread upon the ground for the governor [to recline upon], and where shall I find bread meet for his honour? Let us devote ourselves to doing this day what lieth in our power for him." His wife said to him, "O my brother, God hath not forsaken us. Arise, find a man to kill the sheep, and let us make ready the things in the house;" and he did so. And his wife said to him, "Bring out a little wine that we may know if it is fit for the governor or not", [p. 41] and when he had gone and had opened the door of the cellar he found it filled with wine to the very door. And Dorotheos was afraid, and went back to his wife and asked, "Hath any one brought wine here since I went out?" She saith to him, "As God liveth, when I brought out a little wine for the Offering this day there was nothing left in the cellar except one bottle;" and Dorotheos said to her, "Let us wait until we see what is the end of the matter." And they gave themselves to bringing out a little oil for the food of the brethren, and for the anointing of their heads, and when they had gone into the place where the oil was kept they found [there] seven jars filled to the brim with fine oil, and vessels which were filled with everything which they wanted in the house, butter, and cheese, and honey, and vinegar, and every other household matter; and they were afraid to go in.

After these things, when they had gone into their bed-chamber, they found a chest filled with all kinds of fine raiment of greater beauty and richer than that which they had worn at their wedding and in the days which were past; and after these things they went into the place where the bread was made, and there they found good and excellent bread. And straightway they knew that an act of grace had been done to them, and they glorified the God of the Archangel Michael. And Dorotheos said to Theopisthe his wife, "God hath provided all things, come, let us spread them ready for the governor, [p. 42] for the hour hath come for us to go in to the holy offering." And when they had made all things ready, and had laid out a place upon which the governor might recline according to his rank, and had dressed the tables for the brethren according to their custom, they arranged themselves in goodly apparel, and went into the holy ministration in the church of the holy Archangel Michael; and they prayed there with great joy. And when they had come into the church they both bowed down before the place for prayer, and prayed to God giving great thanks, and they uttered blessings before the image of the holy Archangel Michael, and said, "We give thanks unto Thee, O our God Jesus Christ, and to Thy good Father, and to the Holy Spirit for ever, Amen. And we bless Thy holy Archangel Michael because Thou hast not hidden Thy mercy from us, neither hast Thou forgotten our gift; but Thou hast sent unto us Thy loving-kindness quickly." After these things they partook of the Mysteries and received the blessing of peace. Then they came out quickly into the presence of the brethren, and they sat down, and waited

for the governor with great expectation; and there were gathered together there men and women until the whole place was filled with them. And Dorotheos and Theopisthe girded up their loins, and stood up and ministered unto them in every thing which they needed, [p. 43] and they served them with good wine and choice oil and excellent food. And it came to pass that while they were thus ministering the governor, that is to say Michael, came with his soldiers, and knocked at the door. And Dorotheos and Theopisthe went out quickly with joy, and they opened the door, and received them, saying, "Happy are we in that we are held worthy of thy coming to us this day, O our master and governor, with thy soldiers; verily we rejoice this day, for this day is a great day, the festival of the holy Archangel Michael. Come thou in, O blessed one, and may God make thee joyful." Now when the governor had come in and found the whole place filled with women, and with small and great, he made as if he were astonished, and said to Dorotheos and Theopisthe, "O my brethren, what need have ye of all this multitude of men and women whom I see here? Lay not trouble upon yourselves this day by reason of our coming to you. Have ye not considered the affliction in which ye now are, and would it not be better to act thus in times of abundance?" And they answered and said, "O master and governor, forgive us. We have not laid trouble upon ourselves for thy sake, we only render thanksgiving to our God and to His Archangel Michael. Among those whom thou seest here to-day there is no stranger, they all are kinsmen of ours and are united to us in God;" and while these saints were saying these things [p. 44] the Archangel Mi-

chael rejoiced at the perfectness of their natural dispositions.

And after these things Michael and those who were with him went into the place which Dorotheos and Theopisthe had prepared for him, and when they had gone in they made the Archangel to sit down upon a seat. And he said to Dorotheos, "Bring me the fish before thou doest anything to him." And when they had brought him he said to Dorotheos, "Sit down and open his belly;" and he did so. The governor said, "Take out his maw," and he took it out, and found that it was very large. And Dorotheos said, "What is this, master?" and Michael said, "Open it;" and when he had opened it he found a bundle inside it sealed with seals. And he marvelled at the thing and said, "What is this, master?" and the governor, who was Michael, said to him, "Large fishes like this swallow everything which they find in the water, but open the packet, that thou mayest see what is inside it." Dorotheos said to him, "Master, how can I open it? it is sealed." Then the Archangel Michael stretched out his hand and took the bundle, and he found it to be full of fine gold money; and when they had counted it they found that it amounted to three hundred *dinàrs*, and among the money were three pieces each of the value of a third of a *dinàr*. And when Dorotheos had taken them he lifted up his eyes to heaven, and said, "Righteous art thou, O God, and to Thee belong those who are upright, [p. 45] and those who put their confidence in Thee shall never be ashamed."

Then the governor said to Dorotheos and Theopisthe his wife, "Come hither to me, O my beloved brethren, and let me speak with you. Because ye are people of

"charity and because of the exceeding great trouble which
 "ye have undertaken for the sake of my coming unto
 "you this day, behold, God hath given to you this money
 "under this seal, which is that of the finger of God my
 "King, and which belongeth unto Him. And now in
 "return for your charities and for the trouble which ye
 "have endured for the race of man, and for those things
 "which ye have done unto me and unto those who are
 "with me this day, God hath shown a favour unto you
 "this day by [the gifts of] these three hundred *dinàrs*
 "and these three pieces each of the value of a third of
 "a *dinàr*. Take them, and give one to the shepherd,
 "and one to the fisherman in exchange for the fish, and
 "take this last and give it as payment for the corn to
 "the man unto whom thou didst give thy garments yes-
 "terday in pledge for the sake of the gift [to the church]."
 And they, I mean Dorotheos and Theopisthe, threw them-
 selves down upon the ground, and bowing low before
 the governor, said, "What is this that thou sayest to us,
 "O our lord, and master, and governor? Hast thou come
 "to us thy servants that we should take aught from thee?
 "Are not all men bound to minister unto the soldiers of
 "the king? Art thou not set over us to do with us that
 "which thou wilt? And, moreover, thou hast taken nothing
 "except the grace of God and His gift. Knowest thou
 "not, O our master and governor, [p. 46] what day this
 "is, and that the little piece of bread which thou hast
 "eaten with our kinsfolk is not ours, but that of God
 "and His holy Archangel Michael, whose festival we
 "celebrate this day? Nevertheless, O master and gov-
 "ernor, if it be thy wish, we will take only the three
 "pieces of money each of the value of a third of a *dinàr*,

“that we may give them in payment, one for the sheep, “[one for] the fish, and the third for the redemption of “the apparel which is pledged according to thy com- “mand.” And the governor, who was Michael, said to them, “Verily, by the life of my God and King ye must “perforce take all, and ye must not leave one behind, if “ye fear my God and King. For if He heard that ye had “not done so He would be wroth, and I should receive “rebuke before my God and King for your sakes; and “I will persuade Him to be pleased to grant unto you “even greater gifts than these. And since ye must wish “to know the truth, it is not only these things which are “entrusted to me to give to you, but when I shall have “returned to my city I will give unto you your riches “as aforetime, and many exceeding great honours; and “now take these things which are the usury upon them.”

And when Dorotheos and Theopisthe his wife heard these things they marvelled, and said unto him, “Master, “we besech thee, mock not at thy servants, and say not “things which are beyond our nature to bear. Our master “came unto us and did we give [him] money that we “might receive usury at his hands? Verily we never saw “thee, master, [p. 47] before thou camest into our house, “and we never looked upon thy face before this day, “and yet how sayest thou that thou hast received any- “thing from our hands?” The governor answered and said, “Listen unto me, and I will show you. The time “when I [first] came into your house was when your “parents died, and ye inherited possessions and money. “From that time until this day I have come into your “house once every month, and after I have departed ye “have sent to me, yea, ye have sent large gifts to my

"city unto my God and King, and your names have been
"written upon them all until the time when ye shall come
"into the presence of my God and King, that He may
"give them to you two-fold." And Dorotheos and his
wife Theopisthe answered and said, "We entreat thee,
"O our master and governor, to show us this favour
"only to tell us what thy name is, that we may never
"be slack by reason of these things which thou hast
"spoken unto us." Then the governor, who was Michael,
answered and said unto them, "Since ye wish to hear I
"will show you my name and the name of my city. I
"am Michael, the governor of the denizens of heaven
"and of the peoples of the earth. I am Michael, the
"chief captain of the powers of heaven. I am Michael,
"the ruler of the worlds of light. I am Michael, [p. 48]
"who decide all battles before the king. I am Michael,
"the glory of all beings in heaven and in earth. I am Mi-
"chael, the mighty one, by whom all the mercy of God hath
"taken place. I am Michael, the steward of the kingdom
"of heaven. I am Michael, the Archangel, who stand
"by the hands of God. I am Michael, who bring in
"the gifts and offerings of men to God my King. I am
"Michael, who walk with those men whose trust is in
"God. I am Michael the Archangel, who minister unto
"all mankind in uprightness, and I have ministered unto
"you from your youth up until this hour, and I will
"never cease to minister unto you until I have brought
"you to Christ my eternal King. Inasmuch as ye have
"ministered unto me and unto my God with fulness of
"strength I will never forget your gifts, and I will never
"put your offerings and charities which ye have done
"to God in my name behind me. Did not I stand in

"your midst yesterday and hear what ye said to each
 "other in respect of your wonted gifts at the festival?
 "Was not I with you when ye wept, and besought me,
 "saying, "Entreat God to take us out of this world
 "since the hope of thy charity is taken away from us?"
 "[p. 49] Did not I see you when ye brought forth your
 "garments in which ye were accustomed to receive the
 "Blessings, and wished to sell them for the sake of the
 "sacrifice? I say unto you that I was present at all these
 "times, and will be with you, and I will never forget
 "any of the things which ye have done from your youth
 "up until this present, and I will show forth them all for
 "you before God, Who is my King; and verily your
 "offerings have been received like those of Abel, and
 "Noah, and Abraham, because ye gave them in upright-
 "ness of heart. Blessed are ye, and good shall come
 "unto you, and as are your names, so shall your blessing
 "be; for the interpretation of Dorotheos is 'sacrifice of
 "God', and the interpretation of Theopisthe is 'charity
 "'of God'."

"I am the Archangel Michael who stand by the hands
 "of God, and ye have gotten for yourselves one to pray
 "for you. I am Michael who receive your prayers, and
 "supplications, and charities, and bring them up to God.
 "And likewise it was I who went to Cornelius' and
 "showed him the way of the life by baptism, which he
 "received at the hands of Peter the chief of the Apostles.
 "Fear ye not, for I will not depart from you, and I will
 "be near unto you when my God draweth nigh unto you,
 "because of your great charity towards me, [p. 50] as it

1 See Acts x. 30.

"is written, 'Draw nigh to God, and He will draw nigh unto you'."¹

"And now, O Dorotheos and Theopisthe, be strong, "and take these things from my hands, for I have already "told you that it is the increase (*or* usury), and that the "crown(?) is in the heavenly Jerusalem, the city of the "King of all the beings of heaven and earth. And I "have already given thanks unto you before God in return "for your gifts and charities". And when he had said these things unto them, he gave them the money with the [salutation of] peace, and went up to heaven with his angels; and Dorotheos and Theopisthe looked after him with fear until he had gone into heaven in the peace of God; Amen.

And Dorotheos and Theopisthe his wife did as the holy Archangel Michael commanded them, and they finished the festival with joy, and they ate and glorified God; and they ceased not from the works of charity which they were wont to do in the name of Michael until they ended their life.

And now, O my beloved, will not ye profit a little by what ye have just heard? Is not this narrative sufficient to persuade your minds? Be ye not prevented from bringing [your offerings] to God in the name of Michael, for are ye not now certain that it is Michael the Archangel who will receive whatsoever ye give to God, [p. 51] and that he will make it manifest before Him on your behalf, and also that whatsoever ye give in the name of the God of Michael, He will give a two-fold increase to you through him, as He did to these

¹ St. James iv. 8.


holy men? Ye have already heard, O my beloved, of the great gifts to God which these holy people, Dorotheos and Theopisthe, whose minds were right with Him, set apart for Him, and how God extended His love towards them, and how He sent to them the Archangel Michael, who provided great and boundless riches, and a ladder to the kingdom of heaven for them. And I, O beloved brethren, know of a truth that whatsoever ye give in the name of the holy Archangel Michael ye shall receive two-fold in this world, even before ye attain unto heaven.

And now, O men filled with virtue, restrain not yourselves, and set not a limit upon your power [of giving], for ye know that it is not for what ye have given, or for what ye will give, that the Archangel Michael will minister unto you with joy, and whether it be little or much he will receive it from you as [the gift of] your zeal. God seeketh from you nothing which is beyond your power, He only looketh for an offering of goodwill; listen, and I will show you. When the Saviour was with us upon earth [p. 52] men were wont to bring their rich gifts, and to cast them into the treasury [of the temple], but God did not justify them greatly. But when the widow woman searched in her house and found only two mites, she brought them with uprightness of heart, and cast them into the treasury; and He gave her a blessing, and praised her, saying, "Everything which she hath she 'hath given; she hath given all her life'.¹ And do thou likewise, O my beloved, be zealous to give gifts unto God in the name of the Archangel Michael, and he himself will give unto thee a multitude of good things, and will

¹ St. Mark xii. 42; St. Luke xxi. 2.

minister unto thee by them. If thou givest a gift in the name of the Archangel Michael, God will give to thee of that gift, and Michael will ascribe honour unto thee; and if thou givest a gift in the name of the God of Michael, it is God Who will help thee in His mercy in His never-ending kingdom in heaven. If thou shalt receive a stranger in the name of the God of Michael, God will receive thee in the courts of peace. If thou givest drink to the thirsty in the name of the God of Michael, God will give thee to drink of the good things of His kingdom. If thou clothest a naked person in the name of the God of Michael, God will clothe thee in a robe of glory in the heavens. If thou givest a cup of wine to anyone in the name of the God of Michael, [p. 53] God will give thee to drink of the wine of the true, rich vine; and if thou hast not wine, give a cup of cold water only, according to the words of God in the Gospel which say, "Whosoever shall give you a cup of cold water in My name (and ye are Christ's) shall not lose his reward,"¹ and God will give thee to drink of the fountain of life which cometh forth from His holy throne. If thou visitest a sick person in the name of the God of Michael, God will send His angel to visit thee in thy great sickness, which is the day of thy death. If thou goest to those who are in prison, and comfortest them on the festival of the Archangel Michael, God will send Michael to deliver thee from the prison of Amenti,² and God shall say unto thee, "I was in prison and thou camest unto Me."³ If thou buildest a church in the name of the God of Michael, God will

¹ St. Matthew x. 42.

² *I. e.*, the Egyptian 

³ St. Matthew xxv. 36.

bless thee with a house, not built with hands, in heaven. And if thou seest anyone feeble with bodily infirmity, and ministerest unto them with medicines, the God of Michael shall heal thee of the sickness of Amenti, for it is written, "Be merciful that mercy may be shown unto you;"¹ and again, "Blessed are the merciful, for mercy shall be shown unto them;"² and again, "Charity shall make a man to be praised in judgment;" and again, [p. 54] "Charity shall cover the multitude of sins."³

O beloved brethren, it is meet for us to strive to show mercy by means of gifts to God, and charity in the name of the God of Michael, for we know that it is meet and right so to do; and God is nigh at all times, and He giveth to each one according to his works. And let us stretch out our hands in charity at all times, O my beloved, for charity is of God, and charity is mercy. He showed mercy unto our father Adam, and unto our mother Eve, and He accepted their repentance, and forgave them their transgressions through the prayers of Michael. He shewed love towards the righteous man Abel, and accepted his sacrifice through the prayers of Michael. He shewed mercy unto Enoch, and removed him from this life without letting him see death, through the prayers of Michael. He shewed mercy unto Noah, and made him an ark, and delivered him and all his house through the prayers of Michael. He shewed mercy unto Abraham our father, according to His covenant with him, and He gave him Isaac through the prayers of Michael. He shewed mercy unto Isaac at first when he was about to be sacrificed, and gave a ram

¹ Prov. xiii. 21, 22; Zech. vii. 9; St. Luke vi. 36, 37.

² St. Matthew v. 7.

³ 1 St. Peter iv. 8.

in his stead [through the prayers of Michael]. He shewed mercy unto Jacob, and gave him grace in the sight of his brother Esau, through the prayers of Michael. And God shewed mercy unto Joseph, [p. 55] and delivered him out of the hands of his brethren, and from the Egyptian woman, through the prayers of Michael. And God shewed mercy unto Moses, the greatest of the prophets, and filled him with grace more than any other man, through the prayers of Michael. He shewed mercy unto Joshua the son of Nun, and made the sun stand more than a whole day until he had overthrown his foes, through the prayers of Michael. He shewed mercy unto David the king, and He chose him out from among his brethren, and anointed him king over His people, through the prayers of Michael. He shewed mercy unto Solomon, and commanded him to build the temple of God, through the prayers of Michael. He shewed mercy unto the righteous king Hezekiah, and He added fifteen years of grace to his days, through the prayers of Michael. He hath shewed mercy unto the whole race of Adam, and our God hath wrought exceeding grace with them, for He bowed the heavens, and came down upon earth, and took flesh in the holy Virgin, and gave His own soul as a redemption for us, to deliver us from Amenti, through the prayers of Michael. And God shewed mercy unto our fathers the Apostles, and chose them out from the whole world, and He gave them power to turn all men to the knowledge of the truth through the prayers of Michael.

[p. 56] And now, my beloved, behold we know that God's whole will existeth in mercy and love, and that the holy Archangel Michael is a comforter and ambassador for us with God. Let us then ourselves follow and seek

after mercy and love, for it is written, "Mercy exalteth, and love maketh upright;" and our Master, and God, and Saviour, Jesus Christ the merciful One, cried out, saying, "Be merciful, that mercy may be shown to you,"¹—that is to say, give to God that gifts may be given to you—and again, "With what measure ye mete, it shall be measured unto you."² Let us then mete with good measure to-day, on the festival of the holy Archangel Michael, that he may mete to us good measure in the kingdom of heaven; and let us keep a spiritual festival this day in the name of the Archangel Michael, that we may keep with him and with God the festival which endureth for ever in heaven. Let us put away from us all injustice on the festival of the holy Archangel Michael, that we may array ourselves in the apparel of light, and let us glorify God, and His holy Archangel Michael on this day of his holy festival, that he may glorify us with great and perfect beauty. And let us draw nigh to the Archangel Michael in his holy festival, [p. 57] having our bodies cleansed with holy water and made beautiful with glorious apparel, and our hands full of incense, saying, "O ruler of the heavens, O Archangel, pray to God that He may mercifully grant us bread of sufficiency, and clothing, and entreat Him on our behalf to forgive us. O holy Archangel Michael, pray to God for us, that He may mercifully grant us to be at peace with each other, for thou art our peace. Thou knowest, O our champion, that we are earth, and dust, and ashes, but God is merciful to forgive us; we have sinned, and to thee it belongeth to pray to God to forgive us, O Michael the holy Archangel!

¹ Compare St. Luke vi. 36, 37. ² St. Matthew vii. 2.

"We have sinned, and thou must pray to God our King
"for us. We know of a truth, O Archangel Michael, that
"thou art the wall of the loving-kindness of God, the
"merciful One, and that thou art an ambassador for us be-
"fore God, the Father of blessed compassion in everything
"for us, that He may forgive us all the sins which we have
"wrought, wittingly and unwittingly, wilfully and against
"our will, and that He may grant unto us a way to leave
"them behind us and to press forward, and that He may
"establish us spotless before Himself. It is thou, O holy
"Archangel Michael, the general of the hosts of heaven,
"[p. 58] who dost take care for us, and who dost glorify
"every one who keepeth the festival in thy holy name in
"every place."

O my beloved, verily I have put my hand to a great
undertaking, one which is beyond my power, and I have
sought a great and wide sea which I am not able to pass
over; but I said at the beginning of this encomium that
my ship was small, that my merchandise was without
value, that I knew not the craft of the sailor, and that
the great deep—which is the deep of this encomium in
which I ascribe honour to the holy and mighty Arch-
angel—was very difficult to pass over. And I beseech
you, my brethren, to help me to save myself from this great
and boundless abyss, that I may come to land again in
safety, for I have begun to speak to you concerning the glory
and honour which belong to, and are meet for the Arch-
angel Michael, whose festival we celebrate this day. But
my tongue is a tongue of flesh, and my flesh is the flesh
of weakness, and I have not power to describe the measure
of his glory, nor the greatness of his rank. Thou art,
O holy Archangel Michael, with God, the joy of my heart,

the ornament of my tongue, the speech of my mouth, and the director of my heart towards God. What mouth, or what tongue, or what heart filled with power is able to describe the measure of thy worth, [p. 59] or to arrive at the knowledge of the measure of the majesty and glory with which God hath endowed thee? All these things which I have said, O ruler of the kingdom of heaven, are meet for the glory of thy majesty, but forgive me, O my lord Michael, for I am a sinner, and my works are feeble. I beseech thee, O Michael my helper, to accept this my little sacrifice which I have brought in to give to thee at this holy festival, and restrain not thyself from hearkening unto thy servant because my gift is miserable; but accept my zeal, even as thou didst accept the two mites, for I know that thou art merciful and gracious, and therefore I seek thee, for I have no other ambassador with God but thee, O Archangel Michael. And if thou wilt do good unto me, and wilt receive my little offering, even though it be poor, I will be watchful henceforth to ascribe honour to thee with my sinful mouth, and halting tongue, and heart, all the days of my life. And moreover, I verily believe that if I forget thy name and do not keep it always in remembrance in my heart all the days of my life, O Archangel, that I shall bear no fruit, and be without reward from God; for it is the remembrance of thy holy name, [p. 60] O great and holy Archangel, which delivereth me in my lying down and rising up. O holy Archangel Michael, through whom the whole race of Adam hath found freedom of speech before God, it is thou who comest and makest mention of us before Him, that He may show mercy upon us; be thou with us on this day of thy great

festival wherein thou art an ambassador before God for us; that He may accept our zeal which we show in thy holy commemoration, O Michael our holy Archangel, that He may direct all our paths so that we may walk always before Him in the will of God; that He may deliver us from all the snares which the enemy of all truth and the evil liar spreadeth for us; and that He may stablish us to Himself in the kingdom and priesthood to be a holy family and a living people by the prayers which the Lady of us all, the bearer of God the Word, maketh for us—for verily the holy Mary, who was Virgin at all times, is our ambassadress before the holy and mighty Archangel Michael, whose festival we celebrate this day, and who prayeth to God always for us—and by the prayers of the whole company of our incorporeal associates; and by the prayers of Saint John the Baptist, the forerunner and holy martyr [of Christ], than whom among those born of women none greater hath arisen; [p.61] and by the prayers of the Patriarchs, and Prophets, and the chief Apostles who follow the true Bridegroom, our Life, our Lord Jesus Christ; by the prayers of the three holy children Shadrach, Meshach, and Abednego; by the prayers of Saint Stephen, and of the whole company of the holy martyrs, and of the holy men who bore the cross, who stand before the royal throne of God the Word, and entreat Him day and night to have mercy upon His people. He is our Lord and our God, Jesus Christ, to Whom be all glory, and honour, and adoration, and reverence, which are meet for the Father with Him, and the Holy and vivifying and consubstantial Spirit with Him, now and always, and for ever and ever, Amen.

[P. 63] [Here beginneth] the discourse of Abba Severus, the holy patriarch and Archbishop of Antioch, in which he shewed forth the compassion of God, and spake concerning the presence of the holy Archangel Michael, and of his love towards man, and how he delivereth men from the snares of the Devil. In it he also spake briefly concerning the holy Lord's Day—now in that year the festival of the holy Archangel Michael happened to fall upon the holy Lord's Day—and he spake, moreover, concerning Matthew the merchant, and his wife, and his son, and of how they believed in God through the prayers of the holy Archangel Michael. This discourse was pronounced on the twelfth day of the month Athór, at the gathering together of the multitude to celebrate the festival of the holy Archangel Michael at his shrine, in the peace of God. Amen.

I hear David, the holy Psalmist, inviting us to assemble together on this festival to-day, [p. 64] and crying out, and saying, "The angel of God encampeth round about "all those who fear Him, and delivereth them."¹ My beloved, the festival this day is two-fold: it is the festival of the holy Archangel Michael, and the festival of

¹ Psalm xxxiv. 7.

the holy Lord's Day, [the day of] the resurrection of our Saviour. Behold I see that a great calm hath come, and that there is not a breath of wind to disturb us, and that ye all are ready to receive the words of instruction; so then, whether it be I who speak, or ye who listen, let there be wholly fulfilled in us the words, "And some brought forth an hundredfold, some sixty, and some thirty."¹ And moreover, ye know that the Giver of the true reward, our Lord Jesus Christ, the Son of the Living God, is not far from us, for He saith with His lifegiving and truthful mouth, "Where two or three are gathered together in My name, there am I in the midst;"² and since our God is with us let us accept the words of David, the Prophet and Psalmist, which say, "Be still, and know that I am God. I am exalted over the heathen. I am exalted over the whole earth."³ Ye know also, O my beloved, that to-day is the festival of our salvation, the holy Lord's Day, in which, first of all, it is meet that we should hymn, and bless, and glorify God—to Whom all honour is due always, [p. 65] and for ever and ever, Amen—and afterwards, that we should direct our discourse to the honour of Michael, the mighty and holy Archangel. Hear ye also Him in the holy Gospel according to Matthew: "The Archangel of God said to the women, "Fear ye not, for I know that ye seek Jesus Who was crucified. He is not here; for He is risen, as He said to His disciples."⁴ And Saint Matthew saith, "He was like lightning, and his clothing was white like snow,"⁵

¹ St. Matthew xiii. 8.

² St. Matthew xviii. 20.

³ Ps. xlv. 10.

⁴ St. Matthew xxviii. 5.

St. Matthew xxviii. 3.

that was the holy Archangel Michael, the ruler of the hosts of heaven. Let us then keep the feast this day, my beloved, for God is in our midst, and the whole company of the angels keep the festival of the holy Archangel with us, for it is Michael who entreateth God always to forgive the whole race of man their sins. With which of all the saints was not the Archangel present to deliver him out of all his afflictions? and to which of all the martyrs did not the Archangel Michael give strength by God's command until he received his crown? And now, my beloved, if ye wish to know whether the Archangel Michael be present with those who walk after God with all their hearts, or whether he prayeth unto God that he may be their helper, listen, and I will show you this great miracle which took place through the power of God and through the prayers of the holy Archangel Michael, [p. 66] which is related by men worthy of belief.

There was once a merchant whose name at first was Ketsôn, and he sprang from the country of Entikê, and he was very rich and he had there much business; but he knew not God, for he was a pagan and worshipped the sun, and he lived in his heathenism, and God wished to deliver him. And it came to pass on a time that he loaded a ship with his wares, and departed to a city in the country of Philippi (?) called Kalônia, in which they worshipped God alone, and he entered therein on the first day of the month Athôr, and stayed there and sold his wares. And when the eleventh day of the month Athôr had come, at the time of noon on that day he passed by the shrine of the Archangel Michael, and saw [men] crowning it with lanterns and draping it with cloth, and he marvelled greatly, and sat down there according

to the dispensation of God to see what would be the end of the matter. And when the evening was come he saw that all the multitude was gathered together there, and they lit the lamps and sang sweet hymns of praise; and the man marvelled, and because of his exceedingly great astonishment he slept by the door of the shrine. [p. 67] And during the night the clergy and the law-loving gathered together and performed the service, and the man marvelled greatly at what he heard. And when the morning had come he set out to go unto two Christians who dwelt in that city, and he asked them, saying, "My brethren, what hath happened, and what is [the meaning of] the crowd which is in this city to-day?" And the men said to him, "To-day is the twelfth day of "Athôr on which we celebrate the festival of the holy "Archangel Michael, for it is he who prayeth for us to "God that He will forgive us our sins, and will deliver "us from all evil." And the merchant said to them, "Where is he? for I myself would speak with him and "ask him to deliver me from all evil." And they answered and said to him, "Thou wilt not be able to see him until "thou art perfect, but if thou wilt become a Christian "thou canst ask not only him who is the servant, but "thou shalt also see his God, and become a participator "in his glory, and He will deliver thee from all evil." The merchant saith to them, "My brethren, I beseech "you to bring me with you to-morrow that I may become "a Christian, and I will give each of you a basket of "money, for my heart inclineth greatly to the object of "your worship." And the men said to him, "Thou canst "not become like unto ourselves until our Father the "Bishop hath prayed over thee, [p. 68] and hath sancti-

"fied thee and baptized thee in the name of the Father, and the Son, and the Holy Ghost; then wilt thou have become a Christian. But wait until our Father the Bishop hath a convenient season, and then we will take thee to him, and he will make thee like unto ourselves;" and he did as they spake to him, and he waited that day.

And on the morrow he came to them and said, "My good brethren, take me with you, that the God of Whom ye spake may give you your reward;" and the two believing men took him to the Bishop and shewed him everything which had taken place. And the Bishop said to the merchant, "From what country comest thou?" and the merchant said, "I am from the country of Entiké." And the Bishop said to him, "Art thou persuaded to become a Christian?" and the merchant said, "Yea, of a certainty, O my Father, for by what I have seen and heard in this city it seemeth good to me to become a Christian." And the Bishop said to him, "What god dost thou worship?" and the merchant said, "I worship the Sun". And the Bishop said to him, "When the sun hath set and hath gone down into the earth, if a necessity arise where canst thou find him to help thee?" The merchant said to him, "My Father, be graciously pleased to help me, and baptize me, and I entreat thee to make me a Christian like all the men of this city." [p. 69] And the Bishop said to him, "Hast thou a wife or children?" and the merchant said to him, "My wife and my children are at home in my city." And the Bishop said to him, "If it be so, we will not invoke God's blessing upon thee, lest the minds of thy wife and children be not in accordance with thine, and there arise a stumblingblock between you and between us,

"and it happen that either she is separated from thee, or she causeth thee to apostatize from the service of God and from the baptism which thou wilt have received—for the first transgression took place through a woman—but if her heart be in accordance with thine, come, and I will make thee a Christian." When the merchant heard these things he rejoiced greatly, and having been blessed by the hand of the Bishop, he came forth and made ready to depart to his city.

And when the Devil, the hater of all good, knew that the man had given his heart to God he was envious of him, and it came to pass that when Ketsón had come upon the sea, he raised up a mighty storm, and he made the waves to rise up round about the ship, so that all those who were therein were well nigh drowned. Then the merchant cried out, saying, "O my Lord Jesus Christ, help me in this great need, and I will believe in the great glory which I have seen in the shrine of the holy Archangel Michael, and henceforth, until the day of our death, [p. 70] I and all my house will be Christians." And straightway at that moment a voice came to him, saying, "Be not afraid, for no evil shall betide thee;" and immediately the crests of the waves bowed down and sank to rest, and the ship righted herself and sailed along smoothly, and by the command of God the merchant arrived in his own city, and no evil happened to him.

And when he had gone into his house he rejoiced with exceeding great joy, and he told his household of the marvellous thing which had happened to him in the ship, and of all that had befallen him in the city of Kálónia. And he spake to them, saying, "Verily, the sun which we worship is not a god, but he is the servant

“of the great God of heaven, Jesus Christ, the Son of
 “the living God, Who He is, and it is He who is the
 “God of the universe, and it is through Him that all
 “things exist;” and he told them also concerning the
 honour of the holy Archangel Michael, his mighty son,
 and they marvelled greatly. Then the man turned to
 his wife, and said to her, “If thou wilt be obedient unto
 “me, arise, come with me, and let us become Christians,
 “and let us make ourselves servants of Christ, and let
 “us not halt between two opinions. If, however, thou wilt
 “not be persuaded I will not force thee. Behold I have
 “eight thousand *míthkals* remaining to me, and of these
 “I will give thee one thousand, and thou shalt abide in
 “thine own worship; but as for me, I will go and receive
 “remission for my sins.” [p. 71] And his wife said to him
 gladly, “Verily, my master and brother, whatsoever way
 “thou goest, that will I travel with thee, and whatsoever
 “death thou shalt die, that will I myself die;” so they
 made everything ready, and they embarked and came
 to the city of Kalónia, and the man marvelled how God
 had helped them. And they went to the two men whom
 [Ketsón had] first [seen], and they saluted them, and made
 known to them that they had come to be made Christians,
 and they took them to the Bishop, and shewed him, say-
 ing, “This is the man who came recently to be made a
 “Christian, and behold, he hath now come with his wife
 “and child to become Christians.” And the Bishop rejoiced
 with an exceeding great joy at the conversion of their
 souls, and when they had been brought in to him he said,
 “Do ye in very truth wish to become Christians?” And
 the merchant answered humbly, “Yea, by God’s will, and
 “by thy holy prayers, O Father.” Then the Bishop caused

them to make ready a Jordan in the shrine of the holy Archangel Michael, and he instructed the man, and his wife, and his four sons, and their servants, and he baptized them in the name of the Father, and the Son, and the Holy Ghost. Now the name of the merchant was at first Ketsón, but the Bishop changed it, and called his name Matthew, [p. 72] and his wife he called Irene; and he called the first of the four sons John, the second, Stephen, the third, Joseph, and the fourth, Daniel. And he made ready the Communion and gave to them of the holy Mysteries, the Body and Blood of our Lord Jesus Christ. And after their baptism they tarried a month with the Bishop, and he instructed them in the things of their upright faith. And Matthew the merchant, by reason of the exceeding great joy which had come to him, gave six hundred *mithkâls* to the shrine of the Archangel as a thanksgiving offering for his salvation. And they received blessing at the hands of the Bishop before returning to their own country, and they bade farewell to the chief men of the city and to the law-loving men with great joy, and by the will of God they returned to their country, being guided and directed by the holy Archangel Michael.

And when they had gone into their house they made a great feast for their people, and they distributed great charity to the needy, and widows, and orphans, and their village marvelled at them, and their name was in the mouth of every one; and they made their country to shine by their good deeds.

And it came to pass after these things, when two months had passed by, that the excellent man Matthew went to his rest; he had come [to work in the vineyard]

at the eleventh hour, [p. 73] but through the prayers of the holy Archangel Michael he received the wages of the whole day. And his little sons and their mother ceased not from the good things which they were wont to do in abundance while their father was alive. Now the Devil and his fiends could not bear to see the good deeds which these holy people were doing, and he stirred up the people of their city against them, and he made them to hate them with a great hatred, and at length they rose up against them and seized their possessions by violence, and the things which were in their storehouse. Then John said to his mother and brethren, "Behold, ye see how much they have afflicted us since our father died, arise now and let us leave this place, and go to the royal city, and live there; for it is written in the holy Gospel, 'If they persecute you in one city, flee to another'.¹ And behold they have persecuted and afflicted us here; but God's will be done." So they arose secretly, and took what things remained unto them, and they went into the royal city, and lived there, saying, "May the God of the Archangel Michael be our helper;" and they multiplied the charities which they were wont to do of old.

And again the Devil could not bear it, but was disturbed when he saw these pious people giving their charities in faith—now he knew not that the holy Archangel Michael would put him to shame—and at length he roared like a lion. [p. 74] And it came to pass that when a few days had gone by, the watchmen of the city went in and robbed the house of one of the chief

¹ St. Matthew x. 23.

nobles of the city, and they carried off much booty; and the nobleman told the governor who was over the city, and he made an enquiry into the matter by the hand of the controller of the city, who straightway laid hold of the watchmen and compelled them to find for him the nobleman's property. And while they were disturbed concerning this matter, behold the Devil took the form of a man, and went about throughout the city, and cried out, saying, "I know who stole the property of Sylôn the nobleman, for I saw these four strange young men, who came here a few days ago, go into the house, and plunder it, and we know of a truth that this hath been their business from the time when they lived in their country." And when the men of the city heard these things they told the governor, and straightway they dragged them along by the hair of their head by the governor's command, and brought them in before him. Now they dragged them along without mercy, and their mother followed after them weeping, and she comforted them, saying, "Fear ye not, my children, for God, in Whom we believe, and His holy Archangel Michael are able to deliver you from all evil, [p. 75] and from those who speak falsely against you for His sake." And as she spake these things a voice came to them out of heaven, saying, "Fear ye not, for I will not allow any evil to betide you: I am Michael, and I will watch over you to guard you from all evil."

And it came to pass that while they were standing before the governor who was questioning them, the Archangel [Michael] came and stood a little way off in the form of a patrician of the empire; and when the governor saw him he rose and stood up and besought him, saying,

"Prithee come, sit down, and listen to this dispute." And when he had sat down the governor made them bring the four young men before him, and he said to them, "Be quick and give back to the nobleman the stolen things before I inflict punishment upon you." And they answered and said, "As the Lord God of the Christians liveth, and by the glory of His holy Archangel Michael we have never taken part in this matter." And the Archangel Michael said to the governor, "I am sure that the truth will be manifest by these means. Let them take the youngest brother of these men, and carry him into the house of the chief watchman, whose heart is inflamed against these men, and let him cry out, saying, 'In the name of my Lord Jesus Christ, let the stolen things which belong to Sylôn the nobleman, [p. 76] on 'account of which they have accused us, appear;' and straightway the truth will be made manifest." And straightway the governor commanded them to take the little child into the house of the chief watchman, as the Archangel Michael had said, and he cried out, saying, "In the name of my Lord Jesus Christ and of the holy Archangel Michael, let the things stolen from Sylôn the nobleman appear." And straightway a voice came, and everyone heard it, saying, "Go down into the cellar, and ye will find everything; these young men are innocent of the offence;" and they went down straightway into the cellar, and found all the stolen things. And when they told the governor what had happened he marvelled greatly; and when he turned round to tell him that had taken the form of a patrician, that is to say Michael, what had happened, he did not know where he had gone; and he marvelled greatly. And he set the

young men free, and they went to their house glorifying God and His holy Archangel Michael; and these pious people did not cease from doing the good deeds which they were wont to do unto everyone, and everyone marvelled at their good life.

And it came to pass some time after these things had happened that a certain man accused two men before the governor of not having paid the debt awarded by a former judgment, and the governor gave the two men over to certain soldiers that they might compel them each to pay one hundred *mithkâls*, [p. 77] but they had not the wherewithal to pay. And it happened opportunely that the good man John met them, and when he saw the soldiers mercilessly driving them along with blows, he said to the soldiers, "For what reason do ye 'beat these men?" And the soldiers said, "We have 'seized them because each [oweth] one hundred *mithkâls*." And John said to them, "Will they be set free if the two 'hundred *mithkâls* be paid?" and the soldiers answered, "Yea, but if they pay not the money they will be slain." Then John entreated the soldiers, saying, "Wait a little, 'and I will come back to you;" and he went into his house and brought out two hundred *mithkâls*, and he gave them to the soldiers, and they set the two men free, and he also gave unto each of the four soldiers, who had been set over the two men, a *mithkâl*.

And again the Devil, the enemy of all truth, could not bear [to see this], and was filled with envy against the pious brethren because of their good works, and he stirred up a great and exceedingly hard and severe trial, which was this. And it came to pass after these things that a certain man in the city had invited some friends

and neighbours into his house—now it was eventide—and this man lived nigh unto the house of the pious brethren; and when they had eaten and drunk, a certain man rose up to go to his house. And as he was walking across the open ground of the city, a scorpion stung him, and he fell down and died immediately, and no man knew what had happened to him. [p. 78] And when the watchmen of the city were going about on their rounds together, they found the dead man, and they brought him into the light, and although they examined the body they knew not what had happened to him; and they made him ready for burial and when it was morning they carried him to the sepulchre.

And the Devil, taking upon himself the form of a man, cried out to the whole city, saying, "This wicked murder of the man who is dead—the cause of his death and his murderer being known unto no man—cannot have been committed by any one except those four strange young men, and I am [ready] to bear witness to this fact." And these words spread throughout the whole city, and the general went and told the governor Kesanthos, who straightway commanded and they brought the four young men [before him] with their hands tied behind them, and chains round their necks. And as they were bringing them before the governor, a voice came to them, saying, "Fear ye not, for behold the time of tribulation passeth by, and peace shall come unto you from God;" and they set them before the governor as condemned criminals. And behold straightway the holy Archangel Michael took the form of a great general of the Greek Emperor, and when Kesanthos saw him, he rose up and stood upon his feet before him;

and when he had come up to him they sat down together. And when the Archangel Michael saw the young men standing there, [p. 79] he said to Kesanthos the governor, "What is the business of these young men?" and the governor told him what had happened. And Michael said to him, "It is not known then, who slew the man?" and the governor said to him, "They have brought these young men in to me, saying that they slew him." And Michael said to him, "It seemeth to me that if the matter be thus, and that a man hath died, we cannot know who hath slain him until we bring the dead man here in our midst, and we ask him, and he tell us and shew us who hath slain him; so then if thou wishest to know the truth let them bring the dead man himself here, and we will question him, and he will speak to us, and shew us who hath slain him." And straightway the governor commanded, and they brought the dead man into the midst [of them]. And the Archangel Michael said unto Daniel, the youngest brother of the pious men, "Go, say to the dead man, In the name of my Lord Jesus Christ, the God of heaven and earth, show us what did happen unto thee;" and the child did so. Then God, Who loveth mankind, and Who wisheth to make His holy name glorious in all places, so that men may believe in Him, made the soul of the man to return to his body, and he came to life for the salvation of the governor and of the whole multitude of the people of that country. And the man cried out, saying, "Woe unto thee, O Kesanthos the governor, for thou hast been bold to sit down with the holy Archangel Michael, [p. 80] the general-in-chief of the powers of heaven; and, moreover, these men who have been accused are innocent

"of the offence, and are just men, for it is not they who have slain me, but the scorpion which bit me, and caused me to die. And it is by reason of the excellence of these men that hath happened unto thee the great blessing that thou hast been deemed worthy to see the holy Archangel Michael. And behold, the marvellous things of God which thou hast seen set thou in thy heart, and forsake these pleasures, and these dead idols in which there is no profit, that God may forgive you the offences of your previous life. And as for me, a great act of grace hath been shewn unto me, for through these just men I have seen the Archangel Michael." And straightway the Archangel Michael went up into heaven with great glory, and the governor and all the multitude saw him go up into heaven, taking up with him the soul of the dead man; and the governor and all they who were with him were in exceeding great fear.

And after a long time the heart of the governor became quiet after the fearful, and mighty, and marvellous thing which he had seen, and he rose up and kissed John, saying, [p. 81] "Blessed be the hour in which ye came into this city. We beseech you to show us your God in Whom ye believe, and we ourselves will believe in Him for our salvation." And John said to them, "We believe in the Lord Jesus Christ, the Son of the living God;" and the governor and all the multitude cried out, saying, "Verily, Jesus Christ is the living God, and there is no other God besides Him." And John said to the governor, "Arise, and write to Constantine, the Emperor of the Greeks, and tell him of everything [that hath happened]; and entreat him to send to us one of the Bishops of your country that he may instruct

“you in the name of the Father, and of the Son, and of
“the Holy Ghost.” And Kesanthos the governor wrote
to the Emperor Constantine, saying, “Kesanthos, whom
“men call governor, dareth to write to the mighty Ruler
“and Emperor, Constantine, the servant of Jesus Christ,
“sending greeting. A mighty act of grace hath come
“to us from the good God, Who hath had us in re-
“membrance, and He hath brought us from the service of
“polluted idols, and hath turned us to Himself by His
“great and exceeding goodness through the prayers of
“the holy Archangel Michael, and we have been ac-
“counted worthy to see him with our eyes, and he made
“a dead man to speak with us mouth to mouth, after
“he was dead, and afterwards he went up to heaven
“with great glory, and we all saw him. And further-
“more, [p. 82] we entreat thy majesty to send unto us
“one of the Bishops who are with thee, that he may
“enlighten us in the right faith, and that he may shew
“us the way wherein we should travel unto God, and
“that he may give unto us the holy sign of the Cross.
“And if thou wilt do this for us, thou wilt receive a great
“crown from Christ by reason of this thing; may the
“God-loving Emperor be strong through the strength of
“Christ the King of the Universe.”

And the Emperor Constantine received the letter with
great readiness, and he read it and marvelled greatly at
what had happened, and he glorified God. And he wrote
to Saint John, the Archbishop of Ephesus, with great
solicitude, saying, “First of all I kiss thy holy hands
“which hold the flesh of the Son of God in truth. Great
“joy hath come unto us from God, and behold, we send
“unto thee to tell thee also thereof, for we know that

"thou wilt rejoice exceedingly. I desire that thou wilt undertake a small toil—now thou art prompt [to labour] with all thy heart, for thou knowest that thy labour shall not be in vain—and that thou wilt do it for the sake of Christ Who hath suffered for the race of man. Trouble thou thyself and go unto the city of Entias, and heal those who are sick therein in the name of Christ, and lead them away from the service of ministering unto polluted idols, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost; and this shall be for thee an acceptable thing with God and His holy angels. [p. 83] May we both be strong through the strength of Christ our God."

And the Emperor Constantine sent this letter to Abba John, Archbishop of Ephesus, together with the letter of Kesanthos the governor; and when the Archbishop had read the letters he rejoiced greatly at the conversion of the whole country. Then he took with him two deacons, and an elder, and a reader, and three singers of Psalms, and twelve workers, and he took with him for the stabilishing of the altar a golden table, and four cups of silver, and three cups of gold, and a cloth made of finest byssus, and a covering made wholly of silk, and the four Gospels, and the Psalter, and the Epistles of Paul, and the Acts, and the Catholic Epistle of St. James, and in short everything necessary for a church; and they prayed, and set out upon the road rejoicing. And when they had drawn nigh unto the city, the men thereof told the governor of the arrival of the Archbishop and of those who were with him; and the governor, and John, and all the people of the city came forth to meet the Archbishop, and when they came up to him the governor

and all the multitude bowed down before him, and were blessed by him. And the governor told the Archbishop everything that had happened, and he showed him John, saying, "Through this man and his brethren hath God "shown mercy unto us;" and thus they went into the city in great peace. [p. 84] And the governor entreated the Archbishop [to come with him,] and brought him into the palace, for as yet there was no church built in the city. And on the morrow the Archbishop said to the governor, "Let us mark out a place for a church," and the governor said to him, "My father, I have here "a new site upon which they were going to build, let us "look at it, and if it be suitable we will make a church "there." And the Archbishop and the governor went there together, and they looked at the place upon which they were going to build; and it pleased the Archbishop. Then the governor made the herald to cry out throughout all the city, saying, "Let every man come, and labour "at the building of the church," and straightway the whole city was gathered together to work at the church, whether it were nobleman, or whether it were poor man, and even the governor himself laboured with his own hands, and everyone believed that he would receive a blessing from Christ. And by the will of God they finished the building in sixteen days, and the Archbishop consecrated the church to the name of the Holy Virgin, the God-bearer Mary.

And when the Archbishop saw the great multitude who wished to be baptized, he said to the governor, "Where shall we baptize this multitude?" Now a church with a place for water for baptism therein had not yet been built. And the wise John answered and said to the governor and the Archbishop, "The pool of water

"which lieth to the east of the city is, I say, suitable for "this great honour." [p. 85] And straightway a voice came from heaven, and everyone heard it, saying, "This is the "place, which hath been set apart by God, O John, son "of the apostle;" and the Archbishop, and the governor, and all the multitude who heard this marvelled. And the Archbishop and the governor commanded, and all the multitude were gathered together to the place of the pool of water, and the Archbishop prayed over the water on every side of the pool. Now at that time a great and wonderful thing happened, for when the Archbishop came to the consecration the whole multitude heard voices in the water which repeated the consecration with the Archbishop. And when the Archbishop had finished the prayers, he commanded that all the multitude should go into the water, and they all leaped into the water, and cried out, saying, "We receive baptism in the name "of the Father, and of the Son, and of the Holy Ghost." And when the governor and all the multitude had been baptized, the Archbishop took them to the church, and ordained John to be [their] bishop, and one of his three brethren he ordained elder, and the other two he made deacons. And a son of the governor called Echillas he made deacon, and all the multitude rejoiced in God.

Then the Archbishop was careful concerning the Offering, and he laid it up upon the altar, [p. 86] and made the Offering. And the governor and all the multitude marvelled at what they saw and at what they heard, for they had never before heard such things, and they had never before seen the like, for this was the first time that the Offering had been offered up in that country; and when they had all partaken of the Holy Mysteries,

the Archbishop pronounced over them the benediction of peace, and each one went to his own house. And the Archbishop tarried with them a month of days, and he instructed them, and taught them the ordinances of the Church; and afterwards he went to his city with great joy.

And Kesanthos the governor, and all the multitude of the city glorified God, and they paid honour unto Saint John the Bishop, and unto his brethren, for they grew in the doctrine of God. And after a few days the holy Bishop said to the governor, "Let us build a church in the name of the holy Archangel Michael," and the governor said to him, "Do whatsoever thy soul desireth, O our father, for we are ready to listen unto thee." Then the holy Bishop John laid the foundation of the church, and the whole city helped him, and he finished it with great zeal, and he put on its coping-stone in eight months; [p. 87] and the holy Bishop John consecrated the shrine on the twelfth day of the month Athôr, in the name of the Archangel Michael. Now this festival of the Archangel Michael was a double one; for it was the festival of the Archangel Michael, and also the festival of the consecration of the church.

And it came to pass after the Communion that the Bishop, and the governor, and all the multitude went together into the city to the temple of Zeus, and they burnt it with fire; and the dumb fiend which was in the statue cried out, saying, "Thou inflictest great pain upon me, O John, for thou hast cast me out of my dwelling-place." And the governor caused a large church to be built on the spot where the temple had stood, and he dedicated it to the name of the Apostles; and Saint John confirmed everyone in the faith, and everyone praised him.

When the Emperor Constantine heard concerning the good deeds which John was doing, he glorified God, and he wrote to John a letter in which he besought him to bless him and his empire, and called him a new Daniel, the destroyer of idols; and the whole country of Entias grew daily in doctrine all the days of Saint John, through the multitude of the miracles which God wrought by his hand.

Ye see, then, O my beloved, the power of God and the loving-kindness of the holy Archangel Michael. [p. 88] In the growth of all the seeds of the field we find the entreaty of Michael, and through the prayers of Michael the trees bear fruit. In the ships, whether they be sailing on the sea, or anchored in port we find the entreaty of Michael. In the ascetics who live in the mountains we find the entreaty of Michael, and he giveth them strength to live their ascetic life. In the assembly of the monks we find the entreaty of Michael, who is a peacemaker in their midst. In the prayers of the Bishops, and elders, and deacons at the altar we find the entreaty of Michael. With the sick we find the entreaty of Michael, who giveth them strength, and healeth them. We find the entreaty of Michael with those who are afflicted at the tribunal, and he becometh their helper. We find the entreaty of Michael the Archangel with those who are suffering punishment, and he becometh their helper. In short, to those who live he giveth strength in their time of need, and for those who are dead, he prayeth God to shew mercy unto them. Who is there among all the righteous unto whom the Archangel Michael did not go, and to whom he did not give strength in all his times of need? Among the martyrs who is there unto whom

the Archangel Michael did not go and deliver out of all his affliction and torture, and give strength?

And behold, O my beloved, we know the love of God towards man, and we know the prayers of the Archangel Michael, who hath become an ambassador for all mankind, [p. 89] for whom he prayeth to God the Father that He may shew mercy unto them all, and make their paths straight, and let us give unto him the things which he desireth, that he may bestir himself for us on account of them, and that he may love us exceedingly, and may pray to God for us. Let us love each other in the love of God, and let us live in the unity of brotherly love, and let no slander be upon our lips, for slander is a poisoned dart. Fornication is a stinking sin, and one which is greatly hated by God and His angels, and it is the poverty and death of the soul and of the body. Fornication is the friend of the Devil, it is the enemy of God and His angels, it is hated of Christians, and it is the friend of vain-glory.

And now, my children, let us put away from us all impure ways, and let us walk in the straight paths of virtue; let us walk in sinlessness and in unspottedness, for a pure marriage never polluteth a man. Consider Moses, who spake with God five hundred and seventy times, for he had a wife and children, and these prevented him not from ministering in the Holy of Holies. But let us not multiply our words overmuch concerning these things, for the testimony of the things which are old and of those which are new sufficeth us; and finally let us end our discourse and come to him whose festival we celebrate this day, the holy Archangel Michael. This festival to-day hath not need of the money of him that eateth,

and drinketh, and rejoiceth, and is glad by himself, [p. 90] while he leaveth the poor, and the orphan, and the widow hungry and thirsty. This festival hath no need of [thy] money, O thou who deckest thyself in an abundance of rich apparel, while the poor man naked perisheth with cold at [thy] gate. This festival hath no need of the money of those men who live at ease in their decorated houses, while the poor man perisheth with cold in the open spaces of the village. This festival hath no need of [the money of] anyone who eateth and maketh merry, while the poor man lieth in affliction in prison. This festival hath no need of the man who maketh himself glad while the poor man lieth sick and unvisited. The commandments are not of man, but of God, and God gave to the race of man the commandments which are written in the Gospels.

And finally, my brethren, with an upright heart let us beseech the Archangel Michael to obtain pardon for us from God, and I say unto you that the whole world standeth through the prayers of Michael, and through the prayers of the Holy Virgin, the God-bearer Mary; therefore let us ascribe unto them the glory which is their due on this festival, for the time hath come when we must go to celebrate the Holy Mysteries. And let us ascribe glory unto Him, to Whom all glory is due, our Lord, and God, and Saviour, Jesus Christ, [p. 91] through Whom and with Whom all glory, and honour, and adoration are due to the Father, and to the life-giving and consubstantial Holy Spirit with Him, now and always, and for ever and ever. Amen.

[P. 93] The Encomium which was composed by Apa Eustathius, Bishop of Trakê, the Island to which the Empress banished Saint John Chrysostom, and where he finished his course. It was composed for the festival of the holy Archangel Michael, which took place on the twelfth day of the month Paôni, and was recited by the blessed man before he laid down his body. And he spake, moreover, in this Encomium concerning the righteous man whose name was Aristarchus, and concerning his God-loving wife, the honourable lady Euphemia, and he likewise spake, at the end of this Encomium, a few things of Saint John Chrysostom which glorify the holy Trinity. In the peace of God. Amen.

"I will open my mouth in parables, and with my "tongue will I declare hidden things,"¹ according to the words of the sacred Psalmist David, the father of Christ, according to the flesh, [p. 94] and I will cry out louder than any sounding reed, or instrument of music, or cymbal, or harp, and I myself will proclaim with the righteous man, saying, "The angel of God encampeth round about "those that fear Him, and delivereth them;"² and let us also add the words of the prophet, and say, "This is

¹ Psalm lxxviii. 2.

² Psalm xxxiv. 7.

"the day which He hath made, let us gather together, and rejoice, and be glad in it,"¹ not with noise only, but with the joy of gladness which exceedeth all other joy, for we shall see the Creator of all things assembled with us this day at the feast of His mighty and holy Archangel Michael, the general of the hosts of the heavens. Who is there among us that will not celebrate this festival when he seeth that the King of Kings, and the God of all flesh hath come into this house to-day to do honour unto Michael, His mighty and glorious General, the ruler of light? And who is there among us that will not put on glorious apparel to come into this holy house to-day, to eat of the good things which the King and the King's son have prepared for us at the feast, the feast of the holy Archangel Michael? The things which are set before us to eat this day are not after the flesh, the pleasure of which ye will forget after ye have eaten of them, but that which is made ready for us this day is the Body of God, which He took upon Himself in the womb of the holy Virgin Mary, [p. 95] the spotless Lamb, Who gave Himself for us to deliver us from the Adversary. The wine which is set before us this day is not material wine, of which, when we have taken, we become drunken, and things which are unseemly happen in us, but it is the Blood from the side of God the Word on the Cross, which the soldier pierced, and He poured it out for us to cleanse us from our sins; and it is not pieces of meat which, if left for a day or two, perish and putrefy, that are set before us this day, but the thoughts of the Holy Scriptures, which shed abroad glory though they last for

¹ Psalm cxviii. 24.

ever. O who can [not] understand with his mind a celestial being this day, when he seeth the mighty joy which is spread abroad in heaven and upon earth by reason of the commemoration of the holy Archangel Michael? Let us turn, now, to the mighty deeds and miracles which have come to pass through the Archangel Michael, in whose shrine—the shrine which we have built to his holy name—we are to-day gathered together to celebrate his noble commemoration.

Do ye not call to mind the honourable lady Euphemia, the wife of Aristarchus, the governor whom the pious Emperor Honorius appointed over the Island of Trakê? Now, ye all know, O Christ-loving people, that this general was an exceedingly pious man, unto which fact was borne witness by everyone, [p. 96] and his prayers and his alms came before God like those of Cornelius¹ of old. And this noble man, Aristarchus the governor, from the time when he received holy baptism at the hands of our glorious father and teacher, John the Great, did not cease to make gifts and offerings on the twelfth day of every month in the name of the holy Archangel Michael, and on the twenty-first day of every month in the name of the holy Virgin Mary, and on the twenty-ninth day of every month (which is the day of the birth of our God Jesus Christ, when men make innumerable offerings and give alms in commemoration of God the Word), and thus this righteous man continued to do for a long time. And it came to pass after these things, when his course was ended, and he was about to depart, after the manner of all men, unto Christ, that he called his wife, the honourable lady Euphemia, unto him, and said to her, "Behold,

¹ Acts x. 31.

"my sister, thou seest that my course is run, and that I
"must depart unto God after the manner of all my fathers.
"Thou thyself hast heard the doctrines of life with which
"we have been charged by the thrice-blessed John, through
"whom this whole island hath become enlightened and
"hath learned to know God, and thou hast with thine
"own ears heard him say in thine own house, 'There is
"nothing so great as charity', [p. 97] and, 'Mercy shall
"make a man glorious at the judgment', and, in short,
"all the other words of consolation which that mighty
"man John spake unto us for the salvation of our souls.
"And moreover, behold, I charge thee this day, and I
"set God between thee and me, before I go forth from
"this world, that thou cease not to do the things which
"we now do on the twelfth day of each month (which
"is the day of the holy Archangel Michael), and on the
"twenty-first day (which is the day of the Queen, the
"Mother of the King of Kings), and on the twenty-ninth
"day also (which is the day of the birth of God the
"Word). Take heed, then, that thou despisest not the
"offering of the holy Archangel Michael (for it is he who
"prayeth for all men), that he may pray for us before
"God, that God may shew loving mercy unto us, and
"may receive unto Himself my miserable soul."

And that prudent woman said unto her husband, "O
"my master and brother, as God in Whom we have be-
"lieved liveth, I will not neglect to do the things which
"thou hast commanded me to do, nay, I will add greatly
"unto them; but there is a matter on my mind, which I
"wish thee to fulfil for me, and to complete before thou
"layest down the body;" and Aristarchus said to her,
"Whatsoever thou wishest, tell me, and by the will of

“God I will perform it for thee.” [p. 98] Euphemia saith to him. “I wish that thou wouldst command a painter to “paint for me the picture of the holy Archangel Michael “upon a wooden tablet, and that thou wouldst give it to “me that I may place it in my bed-chamber where I sleep. “And I wish thee to commit me into his hands as an “object of trust, so that when thou shalt have departed “from the body he may become my guardian, and deliver “me from every evil thought of Satan; for when thou “shalt have gone forth from the body I shall eat my “bread in tears and with a sorrowful heart, because from “the very moment that a woman’s husband departeth “from her, she hath no longer any hope in life, and she “is like unto a body without a head, and the body without a head is without a soul, and it perisheth of its own “accord. And moreover, the wise man Paul hath said, “‘The head of a woman is her husband’,¹ and a woman “without a husband is like unto a ship without a rudder, “which is ready to sink, together with the merchandise “with which it is laden. And now, O my master and “brother, just as in times past thou hast never caused “me sorrow [by refusing] anything which I have asked “from thee, cause me not now sorrow [by refusing] this “thing also, and peradventure the holy Archangel Michael “will protect me, for I have no [other] hope here, but I look “for the mercy of God and of his holy Archangel Michael.”

[p. 99] And when the general heard these things he made haste to perform that which she had asked from him, and he straightway commanded them to bring a cunning painter, and he commanded him to paint the

¹ Ephesians v. 23.

picture of the holy Archangel Michael upon a wooden tablet, and to lay upon it a plate of fine gold inlaid with precious stones; and when the painter had finished it Aristarchus gave it to Euphemia, and she rejoiced over it like him that found much treasure, even as it is written,¹ and she said unto him, "O my master and brother, "let thy mercy be with me, and do thou gratify my wish "in this thing also, so that when my courage faileth, and "I become weak and helpless, no treacherous plots may "rise up against me when thou hast laid down the body." And Aristarchus said to her, "Whatsoever thou askest I "am ready to perform for thee, for thou knowest that I "never grieved thee at any time about anything." Euphemia saith to him, "I wish thee to commit me into "the hands of the holy Archangel Michael whom thou "hast had painted upon this wooden tablet, and also to "entreat him on my behalf that he may become my "guardian until the day of my death; for when thou shalt "have gone forth from the body I shall have no hope in life "except in God and His Archangel Michael, for thou knowest "that a widow eateth her bread with sighs and tears."

[p. 100] Now when the general had heard these things he became sad at heart by reason of the melancholy words which she spake to him, but he marvelled at her great faith in the holy Archangel Michael. And at length he took her hand and laid it upon the figure of the holy Archangel Michael which had been painted upon the wooden tablet, and he cried out, saying, "O thou holy "Archangel Michael, who didst slay the serpent of old, "who didst cast out the haughty rebel against his God,

¹ St. Matthew xiii. 44.

"and didst hurl him chained into the fiery pool filled with
"fire and sulphur, who dost at all times bow thyself down
"in supplication before the Good Father for the sake of
"the race of men, thou likeness and similitude of God
"Almighty, behold I place in thy hands this day my wife
"Euphemia as a deposit, that peradventure thou mayest
"watch over her, and deliver her from all the plots and
"wiles of the Devil who will rise up against her; and
"when she prayeth unto thee for help, do thou hearken
"unto her, and deliver her, for we have no hope save in
"God and in thee." And when Euphemia heard these
things she rejoiced greatly, and she believed confidently
with great faith that no wile of the Adversary would
prevail over her from this hour, because the Archangel
Michael would watch over her.

And it came to pass after these things that she took
the figure of the image of the Archangel which had been
painted for her, [p. 101] and she placed it in the bed-
chamber in which she slept, and she used to offer up to
the figure precious incense, and a lamp was burning be-
fore it by day and by night continually, and she used to
pray unto it three times a day and ask it to help her;
and after these things God visited the pious general
Aristarchus, whose name we have mentioned a little way
back, and he departed the way of all men. Now the
wise and honourable lady Euphemia, the wife of Aris-
tarchus the general, ceased not to give the alms which
she was wont to give, nor to make the offerings which
the general used to make in his lifetime before he died
in the name of the holy Archangel Michael, and she
hastened to increase those which were made in former
times while her husband was alive.

And the Devil, who hath hated every good thing in our race from the beginning, could not bear to see the noble deeds which this woman wrought in the name of the holy Archangel Michael, and he was envious of her, and wished to destroy the reward which she hoped to receive thereby from God. And it came to pass one day that he took the form of a nun, [p. 102] and having put on golden¹ apparel—now devils went with him in the form of virgins—he came and stood at the door of Euphemia's house, and he sent in her servant to her, saying, "Go and tell the honourable lady Euphemia, the wife of Aristarchus the general, behold a virgin nun standeth at the door wishing to make obeisance unto thee, and her daughters also are with her." And when the prudent woman heard these words she came out to the fourth door of her house, and she commanded them to bring her in to her, thinking that she was in truth a nun; and when the servants came out and saw the Devil standing there wearing a false garb, they made obeisance unto him, and commanded him and those who were with him to come in, and the Devil came in, and his face was bent towards the ground like a true nun, and those who were with him did likewise. Now when the honourable lady saw her in such a garb, she marvelled greatly at her exceedingly great humility and she rose up, and quickly taking him [by the hand]—now he was wearing the dress of a woman—she brought him unto her house, and when he and those who were with him came to the bed-chamber where the image of the Archangel Michael was, he was afraid to enter therein. And the prudent woman Eu-

¹ Read $\mu\omicron\upsilon\gamma\alpha$ "false".

phemia did honour unto her, saying, [p. 103] "Prithee, "dear sister, come into this bed-chamber wherein holy "prayers are made, for I bear witness, before God and "before His holy Archangel Michael, that from the day "on which my blessed husband Aristarchus died until now, "no man hath passed through the door of this bed-cham- "ber, but only the women servants who minister unto the "wants of my body, and the noble and honourable ladies "who have come to visit me according to the love of "God."

And the Devil, who was in the form of a nun, answered and said, "Why hath no man passed through the "door of thy bed-chamber? for, certainly, where there is "no man there is no help of God therein. And all the "women who have ever lived upon the earth have dwelt "with their husbands, one alone, Mary the Mother of Christ, "excepted; and moreover, if thou wishest to please God "with all thy heart, I will give thee counsel concerning "a matter which is acceptable before God." Euphemia saith, "What is it?" And the Devil said, "Knowest thou "my lord Hilarichus, the chief prefect, who standeth high "in the affection of the Emperor Honorius? He is my "kinsman, and he is also of near kin unto the Emperor. "And his wife died in these last days, and when he heard "that thy glorious husband Aristarchus was dead, [p. 104] "he said, Is it not meet that I should take to wife a "woman who is my equal in rank? I will arise and take "to wife the honourable lady Euphemia—that is to say "thyself—and I will give her more of the purple than she "had in former times. And behold Hilarichus hath given "me these splendid gifts, and grant thou that I may per- "suade thee to marry him, for he is powerful in the

"palace and the Emperor loveth him;" and straightway he shewed her many ornaments of gold and much gold and silver to seduce her to his evil design. And Euphemia restrained herself greatly, and answered very quietly, "How can I do such a thing as this of my own will? But first of all let me go and take counsel with my guardian, to whose care my blessed husband committed me before he went forth from the body, and if he commandeth me to live with a husband, then I will do so without hesitation, but if he doth not command me to do so I will never do so of my own free will."

And the Devil answered, "Who is this guardian?" and Euphemia said, "Behold, he hath been with me in my bed-chamber day and night from the time when my blessed husband committed me to his care, until now, watching over me." And the Devil answered, and said unto her, "Dost thou not know that if thou failest to keep [one of] the commandments of God in thy heart, thou wilt become guilty of offending in all? [p. 105] And moreover, God hath said, 'Whosoever shall offend in one commandment shall be guilty of them all,'¹ and thou knowest that God hateth falsehood exceedingly. And again David saith in the fifth Psalm, 'God shall destroy everyone that speaketh falsehood',² and if thou speakest falsehood God will destroy thee speedily. Didst thou not say unto me a short time since, 'From the day on which my husband went forth from the body until now, no man hath passed through the door of my bed-chamber, not even my servants?'" And Euphemia answered, "What I say is true, and there is no falsehood in my

¹ St. James ii. 10.

² Psalm v. 6.

"words. O my noble sister. I swear to thee by God Almighty and by His holy and mighty Archangel Michael, who slew the dragon of old, that from the day wherein my husband went forth from the body until this day no man hath passed through the door of my bed-chamber, neither have I permitted any man to approach me, nor even to look upon my face."

And the Devil, who was in the form of a nun, said to the honourable lady Euphemia, "First of all thou didst say, 'No man hath come nigh me since my husband died,' and behold, [p. 106] now thou dost commit sin and fullest iniquity, for behold, thou hast sworn a false oath. 'Didst thou not but a little time back say, 'First I will go into my bed-chamber, and take counsel with the guardian into whose hands my husband committed me, before he went out of the body?' Is not a guardian a man? Have not men ever been made the guardians of women? Is there not then a man in thy bed-chamber? 'And now, inasmuch as I find this man, concerning whom thou hast spoken falsehood, and hast sworn a lying oath, in thy bed-chamber, I would never acknowledge thee to be my kinswoman even if thou wert to give me all thy wealth.' And the mouth of the prudent woman Euphemia smiled a spiritual smile, and she said to the Devil who was in the form of a nun, "O my sister, this thing—to dwell with a man—is impossible for me to do, and I tell thee that neither for the wealth and the ornaments which thou hast brought unto me [to cause me to do] this thing, nor, in truth, if they were to give me all the riches which are in the palace of the pious Emperor Honorius, and all the ornaments which he hath, and the wealth of the whole world, could I break the compact

"which I made with my blessed husband Aristarchus, the
"glorious general, [p. 107] and live together with a strange
"man until I depart unto him. And I am pure from all
"uncleanness. I did say that my guardian was in my bed-
"chamber, and in saying this I did not lie. The guardian,
"into whose hands my master and husband committed me,
"is mightier than any other guardian and than all the kings
"of the world. He hath no need of any one to inform
"him concerning sin, or what is good, or that which we
"decide concerning him, but that which we think upon,
"and that upon which we meditate in our hearts and minds,
"he knoweth straightway. If it be a little thought of the
"Devil which entereth into the heart of anyone, from the
"moment when he prayeth in the mere name of that
"guardian his heart gaineth confidence, and if a legion of
"the Devil's army besiegeth him, or appeareth to encamp
"round about him, if that guardian cometh he maketh it
"to disappear like smoke. If thou wishest, O my sister,
"I will commit thee into the hands of that guardian that
"he may be thy helper until the day wherein thou must
"depart from the body, and at thy death he will give
"thee over into the hands of the Good God as a precious
"gift, and thou shalt inherit everlasting life."

And the Devil, who was in the form of a nun, answered and said unto her, "Shew me this man, then, for
"according to what thou sayest he must be very rich." Euphemia answered and said to him, [p. 108] "First of all
"rise up, and let us turn our faces to the east, and let
"us pray and offer up supplication before God. And do
"thou make confession concerning that which thou didst
"think in thy heart about that guardian, and say these
"words: 'O God, forgive me for what I have imagined

“concerning that guardian and this woman whose husband committed her into his hands, and I will never again turn to such a thought or allow it to come into my heart concerning the holy one of God.’ If thou wilt make this confession I will shew thee my guardian, face to face, and afterwards thou shalt ask him to help and protect thee.” The Devil saith unto her, “A commandment was given unto me before I assumed this holy dress never to spread out my hands in prayer until I returned to my cell, and never to eat with any person who liveth in the world unless he weareth our garb.” And Euphemia answered and said to the Devil, “Thou didst say unto me, ‘He that keepeth all the law and offendeth in one particular is guilty of the whole of it’, and now, out of thine own mouth, I can shew that thou hast transgressed the commandments of God, that is to say, those which He gave to His Apostles from olden time.” And the Devil said to her, [p. 109] “What commandments have I transgressed? Shew me. If thou dost not shew me at once I will raise up against thee a mighty war unto death.” And the honourable lady Euphemia answered and said unto the Devil, “In olden time our Good Saviour commanded His disciples and sent them forth to preach the Gospel, saying, ‘Whatsoever house ye enter into, salute it and say, Peace be upon this house, and your peace shall be in it; and if not, let it return unto you.’¹ And did He not command them to pray in whatsoever place they entered into, (and also to eat with everyone except those who deny that Christ hath come in the flesh), saying, ‘Whatsoever they set before you that eat

¹ St. Matthew x. 13.

"without enquiry, and eat with thanksgiving."¹ And again "the Apostle hath commanded us in his Epistle, saying, "Pray without ceasing, and in everything give thanks,"² "and no man of God ceaseth from praying by day and "by night. If then, thou art a woman and there is no "root of craftiness hidden in thy heart, arise, and let us "pray together, and after the prayer I will bring that "Guardian, and thou shalt see him, and shalt salute him "mouth to mouth, if by any means thou art worthy to "look upon his face."

[P. 110] Now when the Devil knew that the honourable lady Euphemia had vanquished him on every side, he sought to take flight, and he began to change his appearance, and he took upon himself exceedingly varied forms. And when the honourable and noble lady Euphemia saw that he changed his appearance, she feared greatly, and cried out, saying, "O Michael, the Archangel, who "didst destroy all the might of the Adversary, help me "in this hour of necessity, for thou knowest, O my master, "that thou art he, into whose hands my blessed husband "committed me before he went forth from the body, that "thou mightest watch over me, and be a strong tower "for me against the devices of the Enemy;" and when she had said these words she made the sign of the Cross over herself in the name of the Father, and the Son, and the Holy Spirit, and straightway the Devil and all his works disappeared from before her like a spider's web.

And it came to pass some time after these things that the Devil appeared unto her in the form of an Ethiopian

¹ St. Luke x. 8; 1 Corinthians x. 27. ² 1 Thess. v. 17, 18.

of huge stature, and he was like a he-goat, and his eyes were very full of blood, and the hair of his head stood up straight like the bristles of a mountain boar, and he had a bright two-edged sword drawn in his hands, and as he stood before her a strong foetid smell came to her from him. [p. 111] And when the honourable lady Euphemia saw that he had changed his appearance, straightway she went into her bed-chamber, and took the tablet upon which the picture of the holy Archangel Michael was painted, and she embraced it, and cried out, saying, "O holy Archangel Michael, help me, and deliver me out of the hand of the crafty one." Now the Devil was standing outside the door of the bed-chamber, for he was not able to enter therein by reason of the glory of the holy Archangel Michael which filled the chamber, and he laid his finger upon his nose, and he drew harsh noises from his throat, and cried out, saying, "By Hercules, what would I do unto thee, O Euphemia, if I could come to thee! I wished to seduce thee, and to drag thee down to perdition with me, but I find that thou hast conquered me through this wooden tablet to which thou clingest. In days of old I stirred up the Jewish nation against the Messiah, Whom they call Christ, for I thought that I should destroy His power, but He hath humbled me and my power by the wood of the Cross. It was I who in the beginning seduced Adam and Eve, and made them transgress the commandment of God, and I made them aliens unto Paradise and the habitation of light. And again, it was I who led astray the angels until they were cast out from their glory, and it was I who made the giants to sin until God destroyed them by the waters of the Deluge. [p. 112] It was I who shewed the

"inhabitants of Sodoma, and Gomorrah, and Thedōim,¹ and
 "Zōboim, how to commit wickedness so great that at length
 "God rained upon them fire and sulphur, and destroyed
 "them. It was I who shewed Jezebel how to sin, and I
 "slew Ahab also with her in her sin. It was I who stirred
 "up the children of Israel against Aaron, and they wearied
 "him until he made a calf for them to worship, and God
 "was angry with them, and destroyed them, and, in short,
 "it is I who have made all sin to come into being. Was
 "it not thou, O Michael, who didst cast me and my angels
 "forth from heaven down into a pit filled with fire? And
 "behold, O Michael, I have left thee heaven and earth,
 "and we fly by ourselves in the air, hither and thither,
 "and we overcome those whom we are able to destroy,
 "one by fornication, another by adultery, another by swear-
 "ing falsely, another by backbiting, another by craftiness,
 "another by fraud, another by envy, another by scorn,
 "and another by theft; and if we know that we are not
 "able to overcome a man by such wiles, we bring upon
 "him a sleep so deep that he is unable to watch and to
 "make an opportunity wherein he may pray for his sins.
 "Behold, moreover, we have left thee heaven and earth
 "so that we might not see thy face, for thy form terrifieth
 "us greatly, [p. 113] and thy apparel in the painting which
 "is painted upon this wooden tablet in divers colours by
 "sorcery overcometh my mighty power this day. It was
 "wood, which they made into a Cross, that tore me up

¹ ΘΕΔΩΙΜ is clearly a mistake for ΛΔΑΜΑ; compare Ε CO-
 ΔΟΜΑ ΝΕΜ ΓΟΜΟΡΡΑ ΛΔΑΜΑ ΝΕΜ ΣΕΒΩΙΜ. Genesis x. 19
 (Lagarde, *Der Pentateuch Koptisch*, p. 21). The Arabic trans-
 lator, following the Coptic orthography writes ثادويم.

“by the roots in days of old, and now, again, it is wood,
“upon which thy effigy is painted, which hindereth me,
“and overcometh me and all my host this day, and which
“doth not allow me to work my will upon the honourable
“lady Euphemia this day. By Hercules, this day doth
“Michael afflict me on all sides, and I am in sore straits!
“What shall I do unto thee, O thou honourable lady Eu-
“phemia? Thou art saying at this moment that I shall
“not overcome thee so long as thou trustest in this little
“wooden tablet which is in thy hands, and if it be so,
“know that I will come to thee another time on a day
“which thou shalt not know, that is to say, on the twelfth
“day of the month Paōni,¹ for on that day Michael will
“be in conclave with the angels, and will be bowing down
“and praying with all the angel host outside the veil of
“the Father for the waters of the River (*z. c.*, the Nile)
“of Egypt, and for dew, and for rain. And I know that
“it will happen that he will continue in prayer ceaselessly
“for three days and three nights, and in prostrations and
“bowings down, without standing up, until God shall hear
“him and grant him his requests. And moreover, I will
“come on that day, yea, I will come to thee prepared
“with my mighty power, and I will lay hold of this tablet
“of wood which is in thy hands, and I will smash it in
“pieces upon thy head, [p. 114] and we shall see if thou
“canst bring the Archangel Michael here to help thee on
“that day.” And when the prudent woman heard these
things she took the picture of the Archangel Michael and
ran out of her bed-chamber after the Devil, and straight-
way he disappeared from before her.

¹ *Z. c.*, The 6th of June.

And it came to pass that the noble and honourable lady Euphemia continued to make much prayer and supplication day and night, from the day upon which the Devil departed from her until the day concerning which he said, "I will come, and I will contend with thee," that is to say, until the twelfth day of Paöni; and she besought God and the holy Archangel Michael to be unto her a helper and defender. Now on the twelfth day of Paöni—the day of the Archangel Michael—Euphemia made ready the things which were necessary for the festival of Michael, both the offerings and the first-fruits for the people in the shrine [of the Archangel], and the preparations for the brethren in her house after the Blessing, and briefly, she made it her care to provide abundantly for the feast, according to her wont, for she was very rich.

Now the Devil, who at all times hateth that which is good, could not bear to see the good works which this woman was doing, and the things which she was making ready to give away on the festival of the holy Archangel Michael. And when the light had gone forth on the morning of the twelfth day of Paöni, whilst Euphemia was still standing in prayer at the first hour, [p. 115] and was asking God in the name of the Archangel Michael to stand by her until she had fulfilled the ministration which she had undertaken, and to deliver her from all the wiles of the Devil, behold the Devil came and stood before her in the form of an archangel; and he had mighty wings, and he was girded round the loins with a girdle of gold inlaid with precious stones, and he had upon his head a crown set with pearls of great price, and in his right hand was a golden sceptre, but the figure of the Holy Cross was not upon it. And he came and

stood before her in this great glory and magnificence, and when Euphemia saw him she feared greatly, and fell upon the ground. And he took her by the hand, and lifted her up, and said unto her, "Fear not, O noble woman, before God and His holy angel. Hail, thou woman, whose blessed husband hath found favour before God, and whose own blessing hath become like a light-giving lamp before God! Hail, thou woman, whose sacrifices and oblations have become as it were a bul-work of adamant for the whole world; the accursed Devil shall never lead thee astray. Put thy trust in me, O blessed woman, for I have come from God Almighty, and I have seen that the prayers which thou hast made this day have come up before God, [p. 116] and they are a thousand times brighter than the sun, and they send forth light which terrifieth all the angel hosts. God hath sent me unto thee, and He hath told me the things which I shall tell thee; hearken, then, unto the things which shall come forth from my mouth that thou mayest find great honour before God. Thou knowest that God hath said, 'To hearken is better than to make sacrifice,'¹ and if thou hearkenest not unto the things which I am about to tell thee, it is not unto me that thou wilt be disobedient, but unto God, and it is written, 'Whosoever hearkeneth not shall be destroyed.'² And the prudent woman Euphemia answered and said, "Shew me what are the things which God hath commanded thee to say unto me, and I will do and keep them." And the Devil answered saying, "God hath commanded me to come from Him unto thee and to say unto thee, 'Thou art wasting

¹ 1 Samuel xv. 22.

Acts iii. 23.

thy husband's possessions. Thou sayest, 'I will give alms
"for the salvation of his soul', but behold, he hath already
"inherited the good things of the kingdom of heaven.
"It is not for thee to increase the offerings and all the
"oblations which thou makest, and the many prayers which
"thou offerest up. Give a little, and keep a little in thy
"house lest, after a time, thou come to the end of thy
"wealth; and besides this, if the Devil seeth thee making
"alms in this wise he will become envious of thee. [p. 117]
"and he will scatter thy possessions as he scattered those
"of Job; for he did thus to the poor, and therefore the
"Devil destroyed everything which he had, and he even
"put loathsome worms in his body, and sorrow for his
"sons and his daughters, for he made the house in which
"they were to fall upon them, and they died together.
"And the Devil also was envious of the holy man Tobit
"because of the deeds of mercy which he was wont to
"do, for he used to bury the bodies of the dead¹ which
"he found unburied, and the Devil envied him and brought
"him to poverty—now he was very rich—and at length
"he made birds to void dung in his eyes and they
"became blind: now it was not mere birds that did this,
"but it was the Devil himself and his demons who took
"upon themselves the forms of birds, and made him blind
"because they were envious of him. And, moreover, my
"daughter, if thou wilt hearken unto me according to the
"commands of God, cease from such works as those
"which thou doest. And, moreover, God hath told me
"to say unto thee, 'Behold, thou hast no son by thy
"blessed husband Aristarchus the general, arise now, and

¹ Tobit xii. 12.

“take a noble husband, and bear him a son, so that when
 “thou shalt have gone forth from the body he may inherit
 “the possessions which thou hast, and may perform thy
 “commemoration when thou hast gone forth from the
 “body; for what wilt thou do? [p. 118] if thou remainest
 “childless there is no hope for thee for ever.’ And,
 “moreover, God hath commanded me to say unto thee,
 “If thou wilt hearken unto Me, and wilt take a husband,
 “marry Hilarichus who is about to go to war with the
 “Emperor Honorius, for behold he wisheth to make ready
 “his army, and to snatch his empire out of his hands,
 “and to make himself master of all the wealth of the
 “Greeks’.”

Then the prudent woman Euphemia perceived the
 wiles of the Devil, and she knew that it was he who
 was speaking with her, by reason of words which were
 full of passion, and she said to him, “Shew me where it
 “is written in the Scriptures, Make neither charities nor
 “offerings, or, Thou shalt not pray, or, Thou shalt marry
 “a second husband. On the other hand we find that God
 “commandeth in several places, saying, ‘Charity shall cover
 “the multitude of sins’;¹ and again, ‘Mercy maketh a man
 “to be praised in the judgment’; and again, we hear the
 “prophet crying out, saying, ‘Bring your sacrifices, and go
 “into His courts’;² and again, in another place, ‘Sacrifice
 “and words of blessing glorify Me’;³ and again, ‘The
 “sacrifice of God is a holy heart’;⁴ and again, we hear
 “Paul the teacher preaching unto us with his sweet words,
 “saying, ‘Pray without ceasing, and in everything give

¹ 1 St. Peter iv. 8. - Psalm xevi. 8. - Psalm l. 14, 15, 23

⁴ Psalm li. 17.

"'thanks'.¹ And besides, thou sayest unto me, [p. 119]
 "'Marry a second husband', but the man, whose name
 "thou hast first mentioned to me, and with whom I am
 "to dwell, is a heretic and an atheist, whom God shall
 "destroy without delay, and He will put a bridle in his
 "mouth, and bind him in the depths of the sea, and He
 "will humble him and all his hosts before the pious Ho-
 "norius."

"And again as concerning marriage with a second
 "husband, Solomon hath informed us in *Physiologus* that
 "when the first mate of the turtle-dove dieth, it doth not
 "dwell with a second mate, but it departeth into the
 "wilderness, where it hideth itself until the day of its
 "death. And he also sheweth us that the raven family
 "doth not dwell with any mate save one, and that as we
 "rend our garments for our brother when he dieth, even
 "so likewise when a raven dieth his mate draweth out
 "her own tongue, and splitteth it with her claws, so that
 "when she uttereth her cry every one may know that
 "her mate is not there, and if another raven desireth to
 "take her by violence she crieth out straightway, and
 "when all the other ravens hear her cry they know by
 "her cleft tongue that some other raven wisheth to take
 "her by violence, and they gather together to help her,
 "and to rebuke the raven that wisheth to take her by
 "violence. Now therefore when children see ravens ga-
 "thered together in this manner, [p. 120] and uttering cries
 "wishing to rebuke the raven that desireth to take her
 "by violence, and that desireth to go astray from that
 "which God hath commanded them, those ignorant chil-

¹ 1 Thess. v. 17, 18.

"dren are wont to say, 'The ravens are celebrating a "marriage to-day", and they know not that the ravens "wish to rebuke the raven that desireth to make to sin "the raven whose mate is dead. And moreover, far be "it from me ever to bring anyone else into my marriage "with my master and husband Aristarchus, and I will never "cease to make the offerings and to do the charities which "my blessed husband was wont to do before he died, in "the name of the holy Archangel Michael. And now, "shew me who thou art that thus bearest such great glory "and majesty, and whence hast thou come, and what is "thy name, for thy coming unto me hath disturbed me "greatly."

And the Devil answered saying, "Art not thou she "who hath made supplication unto God from the day "when the Devil came unto thee in the form of a nun "wishing to seduce thee? And did he not say unto thee, "'I will come unto thee on the twelfth day of Paöni, which "'is the day of the Archangel [Michael]", and did he not "say unto thee, 'The Archangel Michael will not cease "'on that day from bowing down in prayer before God "'for the waters of the River (*i. e.* the Nile), and the "'rain, and the dew'? I, then, am Michael the Archangel "whom God hath sent to thee to help thee until the sun "setteth this day, in order that the wicked hunter may "not come and do that which is evil unto thee, [p. 121] "and therefore it is meet that thou shouldst come and "kneel in adoration unto me; and I have left my angels "that I might come unto thee." And the honourable lady Euphemia answered and said unto him, "I have heard in "the Holy Gospel that when the Devil came unto our "Good Saviour to tempt Him, he said unto Him, 'Fall

“down and worship me, and I will give Thee all the
“kingdoms of the world, and the glory thereof”,¹ and that
“Christ knew at once that he was the Evil One and
“rebuked him; perhaps thou art he who wisheth to lead
“me astray?” And the Devil answered, “I am not he
“—and far be it from me ever to become so—and how
“could such as he be found [arrayed] in such glory as I
“bear? For from the time when he disobeyed God’s
“command, He was angry with him, and He commanded
“me, Michael, and I stripped him of all his glory.” And
the noble woman answered, saying, “If thou art Michael,
“where is the figure of the Cross which should be upon
“thy sceptre, according to what I see painted in this
“picture wherein the figure of Michael is depicted?” And
the Devil answered, saying, “Painters wish to decorate their
“pictures in order that their art may be the more glorified,
“[p. 122] but the figure of the Cross is not with us nor
“with all the other angels.” And Euphemia answered,
saying, “How can I believe thy words? For no man will
“fulfil the behest for which any soldier hath come from
“the Emperor, neither will he by any means receive him,
“unless he bear the token of the Emperor; and, moreover,
“thus is it with the letters which the Emperor sendeth
“forth from his kingdom, no man believeth that they are
“genuine unless they be sealed with the Emperor’s seal;
“and thus also is it with the angels who come upon the
“earth, for if the figure of the Cross of the King of glory
“be not with them, men will not believe that they are
“angels, but they will flee from them [believing] them to
“be devils; and especially in the case of the Archangel

¹ St. Matthew iv. 9.

"of all the angels, for how could he come upon the earth without bearing the armour of the seal of salvation of his Emperor Who is to come, that is to say, the Holy Cross of Jesus Christ, the Son of the living God? Now if thou wishest me to believe that thou art Michael the deliverer, let me bring to thee his picture for thee to salute, and then I will worship thee without any hesitation whatever."

Now when the Devil saw that she was pressing him on all sides, [p. 123] and he could not find any excuse to utter before her, and that she rose up from the place wherein she was sitting, wishing to bring to him the picture of the holy Archangel Michael, he changed his form and took that of a raging lion, the roars of which filled the whole city, and he laid hold of her neck quickly, and strangled her until she was well nigh dead, and he spake these words unto her, saying, "This is the day wherein thou hast fallen into my hands. I have taken pains to catch thee for a long time past, but I could not do so until to-day; let now him in whom thou puttest thy confidence come and deliver thee out of my hand." And that prudent woman was in exceedingly great tribulation, for she was nigh unto death, and she cried out, saying, "O Michael the Archangel, help me in this hour of need." And it came to pass that while the Devil was seeking to inflict more suffering upon her, behold the holy Archangel Michael appeared unto her straightway, bearing upon himself royal rank and dignity, and he held in his right hand a golden sceptre which bore upon it the figure of the holy Cross; and the whole place shone a thousand times more brightly than the sun. And when the Devil saw him he cried out in terror,

saying, "O thou Archangel Michael, my master, I have "sinned against heaven and in thy sight, [p. 124] for I "have dared to come into the place wherein is thy picture; I entreat thee not to destroy me before my time, "for the Creator hath granted me a few days. And thou, "O Archangel, art he who made me an alien unto the "mansions of heaven, and now I will depart and flee from "before thee until the day of my great disgrace, and I "promise and swear unto thee before God that I will not "return from this time forth to tempt men or women in "the place wherein thou art." Now while the Devil was saying these things he was gripped fast in the hand of the holy Archangel Michael, like a bird in the hand of a little child, and when the Archangel had made him suffer greatly he set him free in great disgrace.

And the Archangel Michael spake unto the honourable lady Euphemia, saying, "Be strong, and of good "courage, and be not afraid of the Devil, for he shall "not have power to overcome thee from this time forth. "I am Michael the Archangel whom thou servest, into "whose hands thy blessed husband Aristarchus the general "committed thee. I am Michael, and it is before the picture in thy bed-chamber upon which my form is painted "that thou offerest up prayer every day, and I am Michael who take thy prayers before God. It was I who "stood by at the time when thou saidst unto thy husband, 'Let be painted for me a picture of the Archangel "Michael that I may place it in my house as a protector, "[p. 125] and thou shalt commit me into his hands that "he may be my guardian, and may be my helper before "God until He visit me, and I depart to Him after the "manner of all men'. I am Michael who hearken unto

"everyone who prayeth unto God in my name. Be not "afraid, for behold after thou hast performed the service "which thou art wont to do in my name, I and a multitude of angels will come for thee, and I will take thee "up into the rest of God which thy husband hath inherited. "Peace be with thee." And when the Archangel Michael had said these things he went up into heaven with great glory, and she stood looking after him.

And it came to pass after these things that Euphemia went to the church of Abba Anthimus, the Bishop of this city, who was the first-fruits of the ministry of Saint John Chrysostom, the Archbishop of Constantinople, through whom the whole of this island hath been enlightened, and she shewed him all the things which the Archangel had spoken unto her, and he glorified God and the mighty Archangel Michael; and he gathered together the elements for the Sacrament, and he performed the service thereof quickly and with great honour. And after the Sacrament she came out from the church and went in to her house, and she fulfilled her ministrations unto the poor brethren, and did service unto them, [p. 126] and when they had eaten and drunk she sent for the Father, the Bishop, and she begged him to hold her house worthy to enter into, and he went to her quickly. And when they brought to her the news that he had come to her she went out to him to the third door of her house, and she cast herself down at his feet, and kissed them a long time, and the holy Bishop raised her up, and said unto her, "Rise up, O woman, blessed of God and man! Verily "God hath accepted thy sacrifices from thee like [those] "of Abel the righteous man, and He hath smelled the "[savour of thy] offering like that of Melchisedec, the

"King of Salem, the priest of God the Highest, because "thou hast brought them in uprightness." And she took him with great honour and brought him into her bed-chamber, wherein was the picture of the Archangel Michael, and she placed an ivory throne for him to sit upon, and a bench of silver for the priests and deacons, and when they had prayed and had sat down, she opened the doors [of the cupboards] of her house, and brought out all her possessions, from the most precious thing to that of least value, that which was of great price, and that which was of no account, and she laid them before her. And she said to the Bishop, "O my holy father, "receive these few possessions from my hands, and distribute them among the poor, for me and for my blessed husband, in the name of the holy Archangel Michael, "[p. 127] that he may pray for me and for my blessed husband, Aristarchus the general, before God, and that "He may shew mercy unto my wretched soul at His "terrible judgment seat;" and the Bishop commanded them to carry all the things which belonged unto her into the church, and Euphemia set her servants free and sent them away.

And it came to pass on that same day, which was the twelfth day of Paöni, while we were sitting in converse with the Bishop, that we smelled a choice smell of incense, the like of which we never smelled before (now I myself was there sitting with Father Anthimus, the holy Bishop, the first-fruits of the ministry of Saint John Chrysostom, and I was at that time a priest), and when we had smelled this choice smell of incense, we were astonished to see this wonderful sight. And afterwards she turned to Father Anthimus, the Bishop, and said to

him, "I beseech thee, O my father, to pray for me that
"I may meet God in a favourable hour, for behold the
"hour draweth nigh unto me when my soul shall be sepa-
"rated from my poor body until the day of the great
"judgment, for behold the Archangel Michael hath come
"for me, and with him are my husband Aristarchus and
"a multitude of angels;" and when she had lain down
upon her bed, and had spread out her hands, the Bishop
prayed over her for a long time. [p. 128] And afterwards
she lifted up her face to the Bishop and to all the people
there, and said to them, "I entreat thee for God's sake
"to shew me a favour and to give me the picture of the
"Archangel Michael, that I may kiss it yet once more
"before I depart from the body," and straightway the
Bishop took the picture and gave it unto her, and she
kissed it, saying, "O my master, thou holy Archangel
"Michael, stand by me in this terrible hour." Now when
we had heard her say these words, we and all the people
also heard the sound [as] of a mighty multitude [of waters]
falling violently upon each other, like the roaring of a
cataract, and the eyes of all, little and great, men and
women, saw the holy Archangel Michael shining like the
sun, and standing by the honourable lady Euphemia, and
his feet were like fine brass pouring out flames of fire,
and he had a harp in his right hand, and in his left a
wheel (*or* disk), like [that of] a chariot, upon which was
a cross, and he wore apparel a thousand times finer than
that of the kings of [this] world, and when we had looked
upon him in this guise we were astonished and afraid by
reason of [our] fear of him. And we saw him standing
and spreading out his garment of light to invite the soul
of that blessed woman, [p. 129] the honourable lady Eu-

phemia, to come unto his holy apparel, and thus she gave up the ghost with the picture of the Archangel Michael laid upon her eyes before she departed from the body. And we heard the noise of a multitude singing hymns, and saying, "God knoweth the way of the righteous, and "their inheritance shall abide for ever."¹

Now the picture of the Archangel Michael which was upon the face of the woman when she gave up the ghost, flew away straightway, and we knew not whither it had gone; and we laid the woman in the sepulchre of Aris-tarchus her husband.

And it came to pass when we had buried her that we came into the church to celebrate the Sacrament, and the Bishop came into the place wherein we are now gathered together in the name of the holy Archangel Michael; and when he had gone into the place of offering up the sacrifice according to his wont, he saw the picture of the Archangel, which had flown from the house of Euphemia, hanging in the air without [support by] the hand of man in the apse of the holy place. And the Bishop cried out, saying, "O men of the island of Trakè, "come and see this great miracle of the holy Archangel "Michael;" and all the multitude ran into the place of offering up sacrifice, and we saw with our own eyes the image of the Archangel Michael hanging in the air without [support by] the hand of man or anything else, [p. 130] but it was as firm and immovable as a pillar of adamant which cannot move at all from its place. O what cries were uttered at that time when all the multitude shouted glory to God and to the holy Archangel Michael!

¹ Psalm i. 6.

And it came to pass that the news of this exceedingly great miracle reached the God-loving Emperor Arcadius, and the Empress Eudoxia in Constantinople, and the Emperor Honorius in Rome, and they determined to visit this island together, and thereupon they came together with the Empress, and they saw with their own eyes the miracle of the picture of the holy Archangel Michael, and they bowed themselves down to the ground in prayer at the couch of the blessed John Chrysostom on which he had died, and which wrought such great cures in this island, for immediately any [sick] man lay upon the couch of Saint John Chrysostom, he gained his health straightway.

O who can tell the marvellous things which happened through that picture of the Archangel Michael (which we see at this moment with our own eyes appearing in his holy shrine), in whose holy commemoration we are gathered together this day! And, moreover, on the twelfth day of every month (which is the day of the Archangel Michael), [p. 131] that picture putteth forth olive leaves at its four corners, together with fine, fresh fruit, and it doeth thus because the tablet upon which the picture is painted is [made] of olive wood.

And, of a surety, ye have in remembrance the woman who had in her a certain sickness which is called "abscess", that is to say, "tumour" (?), and who wasted away and became exceedingly weak by reason of the sickness and pain which were in her, and having come into this holy shrine, and partaken of the fruit of the olive which the picture put forth on the twelfth day of the month which was passed, ye saw that as she ate of the fruit of the picture, the sore which was in her burst straightway,

and she was cleansed, and became whole, and departed to her house, glorifying God and the holy Archangel Michael, and never became diseased again.

And hear ye also this great miracle which took place, and which it is not our desire to omit. Ye also saw the sick man who suffered so much pain in one side of his head that his right eye was well nigh falling out of his head, and when he came into this holy shrine, and had taken a little of the oil in the lamp, and had made the sign of the Cross upon his face, in the name of the Father, and the Son, and the Holy Ghost, and had taken one of the leaves which the picture put forth, [p. 132] and had laid it upon the afflicted part of his head, he became whole straightway, and departed to his house in peace.

What shall we say [of thee], or what shall we omit, O my master and lord, after God? Verily thou art the governor of all men and of all animals, and thou art the steward of them all before God. With what honour ought we to honour thee, O thou chief general of the hosts of heaven! I know that no honour is equal unto that which is thine, because thou standest at all times before the throne of the Almighty, entreating Him concerning the stablishing of all mankind, and we know that the power is thine to go within the veil of God Almighty, none preventing thee. And, at this point, let us consider to be sufficient that which we have spoken concerning the angel of God, His minister of flaming fire, the holy Archangel; and we will say here also, with the prophet David, the words which we have placed at the beginning of this discourse, "The angel of the Lord encampeth round about "all those that fear him, and delivereth them."¹

¹ Psalm xxxiv. 7.

And here let us direct our discourse to him who hath conquered and who hath taken the crown, the charioteer who hath gained the victory in all visible and invisible conquests, who hath received the gift of the Holy Spirit, [p. 133] who hath destroyed a second Chedorlaomer, who hath illumined Constantinople, and not that city only, but also this island, and the whole world, I mean my master and Father, John [Chrysostom], Archbishop of Constantinople, nay, rather of the whole world. O who can tell [the number of] thy writings, full of life and full of all spiritual consolation (*or* ornament)? O who can declare and count the multitude of the commentaries which thou hast composed, O holy Archbishop John, the golden tongued! If thou wouldst declare thy honour thou wouldst need thine own tongue, for no tongue of flesh could describe the glory of thy holy life. Thou didst boldly rebuke the kings who had turned away from the truth, even as David prophesied concerning our Fathers the Apostles, saying, "Their sound hath gone out over the whole earth, and their words have reached unto the ends of the world."¹ And as for thee thyself, O mighty John, what place is there, or what monastery, throughout the whole inhabited world, wherein thou wilt not find [some account of] thy life, and thy sweet commentaries? even those which are upon the Two Natures of Christ, and they have gone from city to city, and from country to country, and thy discourses have been transmitted and have been made things to guard safely which shall be preserved for all time.

¹ Psalm xix. 4.

And moreover, [p. 134] I will be so bold as to declare that the Empress banished thee by the dispensation of God to this island, and thou didst soften our nature which was as hard as stone and didst make us exceedingly gentle; and we have abandoned the service of idols, and have become servants of God, the Creator of the universe. And thou didst come to this island as a stranger, and thou didst come and didst make thyself like unto the solid wall which standeth firm in the palace of kings, and thou didst take the prisoners, and thou didst make them free, and didst send them back to their country in peace and glory; for the Devil had made them prisoners from the beginning, and had cast them into the blackest darkness, but the King of Kings held them to be precious, and sent thee unto this island to redeem us out of the captivity of the Devil, and thou didst give us unto the King of Kings as a gift [more precious] than any royal gift (now what is more choice, or what is more glorious than all the souls which thou hast delivered out of the hand of the Devil?), and thou hast brought us into the palace of the King of Kings.

And I entreat thee, O my master and my holy father, that peradventure thou mayest grant unto me thy forgiveness, for behold, I have been so bold as to attempt a work which is above my ability, that is to say, to speak words in thy honour. And I think, O my beloved, that in any case I must now moderate my speech, otherwise the length of the discourse will make thee to forget that to which thou hast listened at the beginning; [p. 135] for in everything there should be moderation. And finally, let us present ourselves before the holy Archangel Mi-

chael, and let us beseech him to pray for us to the Good God to forgive us our sins, for he is mighty with our Lord Jesus Christ, through Whom be all glory, and honour, [and all adoration, which are meet for the Father with Him, and the Holy, and life-giving, and consubstantial Spirit with Him, now, and at all times, and for ever and ever. Amen.]

.....
 Νισϥ† βεν νισμοϥτ τηροϥ πενὰ γιότατος ετ
 σμαρωοϥτ. φη εθ μεζ ἐβολβεν πι ππλ̄ ἐθ
 οϥαβ οϥος εϥσηκ εβολ βεν ἀρετη νιβεν αββα
 θεòδοσιος. Πωηρι ò νινιο† ò ἀποστολος
 οϥος πωφηρ ò νιαγγελος πιαρχη ἐπισκοπος
 ò τε † Βακι ρακο†(?) βε]ν πι ἐζοοϥ ò

α. α. ωαι ò πιαρχαγγελος ἐθ οϥαβ μιχαηλ. Ετε
 φαι πε σοϥ ιβ ò πλ̄βοτ ετ σμαρωοϥτ αωφρ.
 οϥος αϥχω ò ζαν μηω ò σαχι εθε νιμετ-
 ναντ νεν νιαγραφη ετοϥ . . . ν

. . ετς . . ò φ† . . μιχαηλ . . εζοοϥ ò ωαι
 κατα λ̄βοτ Χε πιαρχαγγελος ἐθ οϥαβ ϥ ερ
 διλκωνιν δε ò νιωοϥ οϥος εϥινι ò νοϥζβηοϥι
 εθανεϥ ἐ πωωι ò πεμθο ò φ† ϥχωκ ἐβολ
 ò νοϥ ετημα τηροϥ οϥος οϥν . . . ετ† βεν
 οϥραωι φαι ερε φ† μει ò νιοϥ Οϥος αϥσασιοϥν

α. β. εθε νη ἐθ οϥαβ ετ βεν νιγραφη ναι ἐταϥ
 † τοτϥ νενωοϥ ò χε πιαρχαγγελος
 ἐθ οϥαβ μιχαηλ οϥος αϥναζμοϥ
 ἐβολβεν ò οϥζοχζεχ τηροϥ
 νεν ò οϥ ἀναγκη βεν
 οϥζιρηνη ò τε φ† λ̄μην

¹ The first leaf of the MS. is torn in many places and several lacunae occur in the text.

- Ἀνοκ ተሰነነ ἢ τὰρχη ἢ πιασι ἔβολθεν φη
 ἔτοι ἢ σολεῖλ νηι ἂν νομῑ ἔεν ἂν νιβεν φη
 ἔτ σωογν ἢ πκαῖ τηρῃ* οὔοῃ ῥῥοῥετ ἢ
 νιβλωτ φη ἔτ οὔων ἢ φρο ἢ πιασι ἢ οὔον
 β. α. νιβεν ἔτ κωῑ ἔεν οὔσποὔαν. Μην πε φαι. 5
 ἢθοῃ πε πλοῃος ἢ φῑ φαι ἔτε ἂννοκ ተφωῃ
 ἢ περσωμα ἔεν τασιχ οὔοῃ ተφωῃ ἢ περ-
 σνοῃ ἔτ ταινοὔτ ἔ πιποτηριον οὔοῃ ተῑ ἢ-
 νοῃ ἢ νη ἔθ ναιῑ ἔροῃ. ἢθοῃ πε παῶῃ
 οὔοῃ πανοὔῑ ἢπῃ πῃῃ πιασῑτηρ ἢ πτηρῃ φη 10
 ἔτ ωῃ ἔβολθεν ῥωῃ ἢ ἂννηοιον φη ἔτ ῥι
 φρωῃῃ ἔα ተμετρωμη τηρσ φη ἔτ μεῃ ἢ
 ναι νημ μετῃανῃμαῑτ ἔθοὔν ἔ τῃκων ἢ
 φῑ. Μην πε φαι. φαι πε πιαρχηαγγελος
 β. β. ἔθ οὔαν | νηχανῃλ παρχηῃροῃς ἢτε τχομ ἢ 15
 νηφιοῃ. Ἀλλὰ ተῑῃ ἔρωτεν ναιμενῃῑῑ νημ
 ναιῃρη ἢ μενῃῑ ἢτε πιασι ἂννα ἔοῃτενῑ
 τοτεν νημνῃ ἔεν ται νηῑῑ ἢ ἂρχη νηποτε
 ἢτα ἂν τοτ ἔ παῑ νηῑῑ ἢ πελαῃος φη ἔτε
 ἢμον ἂνρησῃ ἢταῃ οὔοῃ ἢμον ῃσχομ ἢμοῑ 20
 ἔ σωκ ἢ τα κοῃσι ἢ κῃῃωτοῃ ἔ πῃῃρο. ἂν
 οὔνῃ τετενσῃοὔν ἢ τα μετῃνῃκῃ τηρῃ οὔοῃ
 ῃῃ ἢμον τη ἢ ἂν ἔεν τα μετῃεῃῃωτ ἂννα
 ἢταῃῃτ ἢ οὔνῃῑῑ ἢ κῃῃωτοῃ ἔ οὔονῃσχομ
 γ. α. ἢμοῃ ἔ ἔρ σῃνῃοῃ | ἔεν φῃομ ἔμαῃῃ οὔοῃ 25
 ἢτεσῃῃ ἔα τηρῃῃ ἢ νηοῃ. Ἀλλὰ οὔκοῃ-
 σῃ πε πῃῃν οὔοῃ οὔκοῃσῃ πε ተκῃῃωτοῃ οὔνῃ
 ἔτε ἢτην[ῑῃῃ ῃῃ] νηποτε ἢταῑ ἔβολθεν ται

- ΛΥΜΗΝ ΕΤΕ ΝΙΜΟΝ ΛΥΜΗΝ ΝΤΑΣ ΩΑ ΚΕ ΛΥΜΗΝ
 ΕΣΩΘΕΡΘΩΡ ΝΤΕ ΝΙΘΗΟΥ ΤΩΟΥΝ ΕΧΩΙ ΟΥΟΖ
 ΝΤΕ ΜΙ ΖΩΙΜΙ ΝΕΜ ΝΙΣΟΛ ΖΙΤΕΘΑΛΑССΑ Ν
 †ΩΟΥΝ Ν ΝΗΒΙ ΑΝ ΧΕ ΖΙΝΑ ΝΤΑΝΟΖΕΜ Ν
 ΤΑΨΥΧΗ ΝΜΑΥΑΤΣΕ ΠΙΧΡΟ. ΤΟΤΕ ΟΥΟΝ⁵
 ΝΙΒΕΝ ΝΑΧΟΣ ΧΕ Α ΦΑΙ ΣΙΜΙ Ν ΟΥΖΜΟΤ ΉΑΤΕΝ
 Γ. Β. Φ† | ΧΕ ΑΓΝΟΖΕΜ ΧΕ ΟΥΕΙ Τ ΨΥΧΗ Ν ΠΙΡΩΜΙ
 Ν ΤΟΤΩ ΣΤΑΗΟΥΤ ΕΖΟΤΕ ΠΙΚΟСМОС ΤΗΡΩ ΕΤ
 ΜΕΖ Ν ΝΟΥΒ ΖΙ ΖΑΤ. ΕΘΒΕ ΦΑΙ † ΕΡ ΖΟ†
 ΜΗΠΩС ΝΤΑΖΙΟΥΙ Ν ΤΑΨΥΧΗ ΟΥΟΖ †ΕΜΙ ΧΕ¹⁰
 ΤΑΚΥΒΩΤΟС ΣΩΣΕΒ ΟΥΟΖ ΤΑΙ ΕΒΩΩΤ ΟΥΚΟΥΣΙ
 ΠΕ ΟΥΟΖ †ΕΜΙ ΑΝΟΚ Ν ΝΗΒΙ ΑΝ ΜΗΠΟΤΕ
 ΝΤΑΖΙ ΤΟΤ ΕΘΑΛΑССΑ ΝΤΑΩΤΕΜΤΑСΘΟΙ ΉΕΝ
 ΟΥΖΙΡΗΝΗ. ΟΥΟΖ ΑΝΟΚ ΑΙΩΑΝΩΑΙ ΉΑ ΝΙΒΙCΙ
 ΝΤΕ ΦΙΟΜ ΝΕΜ ΝΙΖΩΙΜΙ Ν †ΝΑΩΩΑΙ ΑΝ ΉΑ¹⁵
 ΟΥΩΦΙΤ ΝΤΕ ΦΗ ΕΘ ΝΑ † ΩΩΩ ΝΗΙ ΝCΕΧОС
 Δ. Α. ΧΕ Ω ΠΙΛΤΕΜΙ | Ν ΡΩΜΙ ΝΙΜ ΠΕ ΦΗ ΕΤΑΩ ΕΡ
 ΑΝΑΓΚΑΖΙΝ ΝΙΜΟΚ ΕΘΡΕΚΙΡΙ CΑ ΠΩΩΙ Ν ΤΕΚΧΟΜ
 ΙCΧΕ ΚΕΜΙ ΧΕ ΚΟΙ Ν ΖΗΚΙ ΟΥΟΖ ΝΙΜΟΝ ΖΛΙ Ν
 ΤΟΤΚ ΜΠΕΡΙΡΙ CΑ ΠΩΩΙ Ν ΤΕΚΧΟΜ. ΑΛΛΑ²⁰
 ΖΑΝΜΗΩ ΝΕ ΝΙΩΩΤ ΠΩС ΝΠΕ Κ† ΝΩΟΥ Ν
 ΤΕΚΚΟΥCΙ Ν ΠΕΚΙΕΒΩΩΤ ΕΘΡΟΥ ΕΡ ΩΩΤ Ν ΉΗТС
 ΖΙΝΑ ΝΤΕΚΩΙ Ν ΠΙCΦΟ ΝΕΜ †ΜΕΤΙΕΒΩΩΤ ΝΕΜ
 †ΚΥΒΩΤΟС ΟΥΗ ΟΥΟΖ ΑΚΝΟΖΕΜ ΝΤΕΚΨΥΧΗ
 ΝΕΜ †ΚΥΒΩΤΟС ΝΕΜ Π ΕΤ ΕΝΤΑΚ ΟΥΗ ΉΕΝ²⁵
 ΟΥΖΙΡΗΝΗ ΕΩΩΠ ΚΕΜΙ Ν ΝΗΒΙ ΑΝ. ΑΝΟΚ ΔΕ
 Δ. Β. †ΝΑΤΑΜΩΤΕΝ | Ω ΝΑCΗΗΟΥ ΧΕ ΑΩ ΤΕ †ΚΥΒΩ-
 ΤΟС ΙΕ ΟΥ ΠΕ ΠΙΛΒΙΝ †ΚΥΒΩΤΟС ΔΕ ΤΑCΑΡΞ

ἢ ρεφερνοβι θαι ετε ἵπι ερ κοινονι ἵμος
 ἢ καλως. πλὴν δε πε πα ζητ φαι ετε
 ἵμον ἐμι ἢ ἕητq οὔδε νηβι ἐ πῳι οὔοz
 πινηβι ἐ πῳι ἐ †σωογν ἵμοq αν. ναι με
 νιγραφη ετε ἵπισογονοῦ. Εἴθε φαι ἡῶτεν⁵
 τετενсаξι νενι ἢ φοοῦ zινα εῶρι εр са
 πῳι ἢ та сом μαλιστα φη ἐτετεν εр ἀναг-
 каzin ἵμοι εῶρισαξι ἐ πεqταιὸ νεν φα πεq
 ē. α. Ὡ. Οὔ ἐβολῆεν πκαзи νеман | αν [πε] ἀλλα
 οὔ ἐβολῆεν τφε πε ἢ οὔсаркинон ан пе 10
 ἀλλα οὔ λсωματος πε οὔοῶwini πε οὔθaμiδ
 ан пе ἐβολῆεν πiδm ἀλλα οὔπпā ἐq οὔав
 пе ἢ οὔ ἐβολῆεν нiαiакων ἡτε πκαзи ан пе
 ἀλλα οὔαiакων ἐβολῆεν οὔῳaz ἢ зрwm.
 Οὔархων ἡτε πκαзи ан пе ἀλλα οὔархн- 15
 аргелос ἡτε тсом ἡτε нiφноῦi пе ἢ οὔархн-
 [сtратy]гоус ἡτε πκαзи ан пе φαι ἐт еqна-
 корqḡ ἡσε πεqοῦро ἕен πiнаy ἐт еqоῶῳ
 ἀλλα οὔархнcтратyгоус ἡτε тсом ἢ нi-
 ē. β. | φноῦi qmнн ἐвоλ нем πεqοῦро ῳa ἐнеz. 20
 Λqсази ан ѡа птакò ἢ нiψγхн ἀλλα οὔреqер-
 пресвеḡн ѡа пнозем ἢ ненψγхн нем нен-
 cωma ἢ cноῦ нивен ѡатен φ† пенреqθaμiδ.
 Ἡ οὔреqсеmi ан ἀλλα οὔqairооῶῳ ѡа птнq
 ἢ оὔмасте рwmн ан ἀλλα оὔменpит ἡте 25
 тзiкων ἢ φ† тнроῦ. Ἡ оὔхази нтан ан
 пе ἀλλα qoi ἢ зipннн нем оῶон нивен ἢ оῦ
 ат нai ан пе ἀλλα оὔреqῳе ἢ ζηт пе ере

- ̅ς. α. ΘΕΜΕΤΗΑΗΤ ἢ Φ† ̅ΩΠ ἢ ̅ΗΗΤϩ | ̅ΞΕ ΦΗ ἘΤ
 ΕΡἘΤΙΝ ̅ΩΛϩΒΙ ΦΗ ἘΤ ΚΩ† ̅ΩΛϩΣΙΜΙ ΟΥΟΖ ΦΗ
 ἘΤ ΚΩΛΖ ΣΕΝΑΟΥΩΜ ΝΑϩ. ΟΥΟΖ ἈΝΟΚ ΖΩ
 ἘΤΑΙΝΑϩ Ἐ ΤΣΙΝ† ἢ ΠΑ ̅ϸϸ ̅ΒΕΝ ΟΥΡΑϩΙ ΑΙΖΙ-
 ΤΟΤ ΟΥΗ ἘΡΟϩ ἢ ΦΟΟϩ ΑΤ፬ΝΕ ΜΕΤΑΡΚΟC. 5
 ΕΙΕΡἘΤΙΝ ΖΙΝΑ ἢΤΑΒΙ ἢ ΟΥΜΗϩ ΟΥΟΖ ΕΙΚΩΛΖ
 ΖΙΝΑ ἢΣΕΛΟϩΩΝ ΝΗΙ ΑΛΛΑ ΚΗΑΣΟC ἢΘΟΚ ὦ
 ΦΗ ἘΘ ΜΕΖ ἢ ἈΡΕΤΗ ΟΥΟΖ ΚΜΕΙ ἢ †CΒΩ ̅ΞΕ
 ΟΥ ΖΑΡΑ ΠΕ ἘΤ ΕΚϩΙΝΙ ἢCΩϩ ἢ ΤΟΤϩ ἢ ΦΟΟϩ
 ΜΕΝΕΝCΑ ΘΡΕΚ ΕΡ ̅ΩΡΠ ἢΤΕΚΣΩ. ΔΚΚΗΗ 10
 ̅ς. β. ἢΣΩ ἢ ΟΥΕΥΕΡΚΩΜΗΟΝ | ἘΣΕΝ †ΡΟΜΠΙ ἢ ΒΕΡΙ
 ΝΕΜ ΤἈΡΧΗ ἢ ΝΙϩΑΙ ἢΤΕ Π፬C ΤΗΡΟϩ ΟΥΟΖ ΠΑΙ
 ΡΗ† ΟΥΗ ΑΚΣΩ ἢ ΚΕ ΛΟΓΟC ἘΣΕΝ ΦΗ ἘΤΕ ἢΠΕ
 ΟΥΟΝ ΤΩΝϩ ̅ΒΕΝ ΝΙΜΙCΙ ἢΤΕ ΝΙΖΙ፬ΜΙ Ἐ ΝΑΑϩ
 ἘΖΟΤ ἘΡΟϩ ΠCΥΗΓΕΝΗC ἢ ΠḠC ΠΙΛΓΙΟC ΙΩΑΝΝΗC 15
 ΠΙΡΕϩ† ὤΜC Π፬ΦΗΡ ἢ ΠΙΠΑΤ፬ΕΛΕΤ ἘΘ ΟΥΑΒ.
 ΜΗ ΚἘΜΙ ΑΗ ὦ ΠΑ ΙΩΤ ̅ΞΕ ΝΑΝΕ ΠΙϩΙ ̅ΒΕΝ
 ΖΩΒ ΝΙΒΕΝ ἢ ΦΡΗ† Ἐ ΑΚΟϩΩΜ ΙἘ ἢΤΕΚCΩ
 ΙἘ ἢΤΕΚ፬ΛΗΛ ΧΑΟϩΑϩ ΠΙϩΙ ̅ΒΕΝ ΖΩΒ ΝΙΒΕΝ
 ΜΦΡΗ† ἘΤΕϩΣΩ ἢΜΟC ἢΣΕ ΠΕΝCΑḂ ἢ ἈΠΟC- 20
 ̅ς. α. ΤΟΛΟC ΠΑϩΛΟC ̅ΞΕ †ΛCΚΥCΙC ἢΤΕ Φ† ΟΥΗϩ†
 ΠΕ ̅ΒΕΝ ΠΙΖΗΟϩ ΑΚ፬ΑΗCΩΚ ἘΒΟΛ ἢΤΕΚΤ፬ΟϩΗ
 ̅ΒΑΡΟC. ἈΝΟΚ ΖΕ †ΝΑ ΕΡ ΟΥ፬ ἢΑΚ ΟΥΟΖ
 ἢΤΑΣΟC ἢΑΚ ὦ ΠΑ ΜΕΝΡΙΤ ̅ΞΕ ΑΚCΑCΙ ἢ ΚΑΛΩC
 ΟΥΟΖ ΑΚΟϩΩΝΖ ἢ ΟΥϩΙΡ፬Οϩϩ ἘΒΟΛ ΑΛΛΑ †ΝΑ 25
 ΕΡ ΤΟΛΜΑΗ ΟΥΟΖ ἢΤΑΣΟC ἢ ΦΡΗ† ἢ Π፬ΦΗΡ
 ἢ Π፬C ΑΒΡΑΑΜ ΠἈΡΧΩΝ ἢ ΝΙΠΑΤΡΙΑΡΧΗC ΦΗ
 ἘΤΑϩ ΕΡ ΙΩΤ ἢ ΟΥΜΗϩ ἢ ΕΘΗΟC ἘΤΑϩΣΟC ἢ

- φ† ξε ιςξε ογονωχοι ν̄ caxi nem πᾱ βς̄ ν̄
 ζ. β. πᾱι κε̄ cοπ̄ ογο̄ζ̄ καν̄ φαῑ ογ̄ζογ̄δ̄ | caxi
 ν̄την̄ ε̄οριτε̄νω̄ντ̄ ε̄ πω̄φ̄ηρῑ ν̄ φ†̄ ᾱλλα
 λ̄νοκ̄ ε̄ῑε̄ ερ̄ το̄λ̄μαν̄ ω̄ᾱ γ̄ ν̄ cοπ̄ ζω̄λο̄ς
 ογο̄ζ̄ ρ̄νᾱτᾱς̄θ̄οῑ αν̄. Ξε̄ ογ̄εῑ ν̄θο̄ο̄ρ̄ πε̄ ογ̄ηογ̄†̄ 5
 ν̄ ογ̄ω̄τ̄ ογο̄ζ̄ ογ̄βς̄ ν̄ ογ̄ω̄τ̄ ογο̄ζ̄ θ̄ω̄ρ̄ τε̄
 †̄με̄τ̄ω̄νᾱζ̄ο̄η̄ῑ ε̄θ̄ ν̄η̄ν̄ ε̄βο̄λ̄ ω̄ᾱ ε̄νε̄ζ̄. β̄εν̄
 φαῑ †̄θ̄ω̄τ̄ ν̄ πε̄κ̄ζ̄η̄τ̄ ξε̄ φ†̄ φ̄η̄ ε̄τᾱρ̄ζ̄ον̄ζ̄εν̄
 nan̄ ξε̄ ν̄τε̄ν̄ε̄ρε̄τῑν̄ ζ̄ῑνᾱ ν̄τε̄ν̄β̄ῑ ν̄ῑμον̄ ξε̄
 ε̄ο̄βε̄ ογ̄ τε̄τε̄ν̄ε̄ρε̄τῑν̄ ν̄ῑμοῑ ε̄ο̄ρῑρᾱβ̄ω̄ β̄εν̄ 10
 τε̄τε̄ν̄η̄η̄†̄ β̄εν̄ πᾱῑ ν̄ῑω̄†̄ ν̄ ω̄αῑ ε̄τ̄ φ̄ω̄ρ̄ω̄
 ε̄βο̄λ̄ β̄εν̄ π̄ῑκο̄ς̄μο̄ς̄ τ̄η̄ρ̄ῑ ν̄ῑμᾱγᾱτ̄ῑ αν̄ ᾱλλα
 η̄. α. nem̄ β̄εν̄ ν̄ῑφ̄ηογ̄ῑ ογο̄ζ̄ ν̄θ̄ω̄τε̄ν̄ τε̄τε̄ν̄ω̄ω̄
 ε̄βο̄λ̄ ε̄ξ̄ω̄ῑ ν̄ῑκογ̄ξ̄ῑ nem̄ ν̄ῑν̄ῑω̄†̄ ν̄ῑζ̄ω̄ογ̄τ̄ nem̄
 ν̄ῑζ̄ῑδ̄ο̄ν̄ῑ ε̄ρε̄τε̄ν̄ς̄ω̄ ν̄ῑμο̄ς̄ ξε̄ τε̄ν̄†̄ζ̄δ̄ ε̄ρο̄κ̄ ν̄π̄ 15
 ερ̄ χᾱ ρ̄ω̄κ̄ ε̄βο̄λ̄ζ̄ᾱ πᾱῑ ν̄ῑω̄†̄ ν̄ ω̄ῑν̄ῑ ογο̄ζ̄
 ν̄τε̄κ̄τᾱμο̄ν̄ ε̄ πᾱῑ ν̄ῑω̄†̄ ν̄ ω̄αῑ Nem̄ π̄τᾱῑδ̄
 ν̄ φ̄η̄ ε̄τογ̄ ερ̄ ω̄αῑ ν̄ᾱρ̄ ν̄ β̄η̄τ̄ῑ φαῑ ε̄τ̄ ερ̄
 π̄ρε̄ς̄βεγ̄ῑν̄ β̄ᾱρο̄ν̄ τ̄η̄ρε̄ν̄ β̄ᾱτε̄ν̄ φ†̄. Nim̄ nē
 ν̄ῑω̄†̄ ν̄τε̄ π̄ῑπᾱλλ̄ᾱτῑον̄ ε̄β̄η̄λ̄ ε̄ π̄ξ̄ς̄ nem̄ πε̄ρ̄λ̄ρ̄- 20
 χ̄η̄στ̄ρᾱτ̄γ̄ρογ̄ς̄ ε̄θ̄ ογ̄ᾱβ̄ ν̄η̄χ̄ᾱη̄λ̄. Ογο̄ζ̄ με̄νε̄ν̄-
 ρ̄ω̄ς̄ τε̄ν̄η̄ᾱογ̄ᾱζ̄τε̄ν̄ ν̄ς̄ω̄ογ̄ ζ̄ω̄ν̄ nan̄ ε̄ πε̄τε̄ν̄
 η̄. β. ξ̄ῑη̄ω̄ῑν̄ῑ ω̄ νᾱμε̄ν̄ρᾱ†̄ ξε̄ π̄ῑθε̄β̄ῑδ̄ ᾱρ̄β̄ῑς̄ῑ
 ογο̄ζ̄ ρ̄ς̄ογ̄τ̄ω̄ν̄ ᾱλλᾱ ᾱμ̄ω̄ῑν̄ῑ ογ̄ᾱζ̄ο̄η̄νογ̄ ν̄ς̄ω̄ῑ
 ξε̄ ογ̄εῑ λ̄ ν̄ῑν̄ῑω̄†̄ ν̄τε̄ π̄ῑπᾱλλ̄ᾱτῑον̄ κ̄η̄ν̄ ν̄ 25
 ζ̄ω̄λ̄ ε̄ π̄ῑδ̄ῑπ̄νο̄ν̄ ν̄τε̄ π̄ῑᾱρ̄χ̄η̄ᾱρ̄γε̄λο̄ς̄ ε̄θ̄ ογ̄ᾱβ̄
 ν̄η̄χ̄ᾱη̄λ̄ ογο̄ζ̄ ν̄τογ̄ρ̄ω̄τε̄β̄ nim̄ nē ν̄αῑ ν̄ῑω̄†̄
 ε̄ταγ̄ ερ̄ ω̄ορ̄π̄ ν̄ ρ̄ω̄τε̄β̄ nem̄ π̄ῑᾱρ̄χ̄η̄ᾱρ̄γε̄λο̄ς̄

- ΜΗΧΑΗΛ. ΣΩΤΕΡ ἄΝΟΚ ΔΕ ΤΗΝ ΑΤΑΝΩΤΕΝ ἔΡΩΟΥ.
 ΑΔΑΜ. ΣΗΘ. ΕΝΩΧ. ΜΑΘΟΥΣΑΛΑ. ΜΩΕ.
 ΑΒΡΑΑΜ. ΙΣΑΑΚ. ΙΑΚΩΒ. ΙΩΣΗΦ. ΜΩΥΣΗΣ.
 ΑΛΡΩΝ. ΙΗΣΟΥ. ΓΕΔΕΩΝ. ΒΑΡΑΧ. ΣΑΜΨΩΜ.
 Θ. Α. ΙΕΦΘΑΙΕ. ΔΑΥΙΔ. ΣΟΛΟΜΩΝ. ΙΕΖΕΚΙΗΛ. ΗΣΑΙΑΣ. 5
 ΙΕΡΕΜΙΑΣ. ΑΝΑΜΙΑΣ. ΑΖΑΡΙΔΑΣ. ΜΙΣΑΗΛ. ΗΛΙΑΣ.
 ΕΛΙΣΕΟΣ. ΝΕΜ ΠΕΩΣΠ ἢ ΝΙ ΚΕ ΠΡΟΦΗΤΗΣ.
 ΖΑΧΑΡΙΑΣ. ΠΙΟΥΗΒ. ΝΕΜ ΙΩΑΝΝΗΣ ΠΙΡΕΡ Τ
 ΩΜΣ ΝΕΜ ΠΙ ΙΒ ἢ ἈΠΟΣΤΟΛΟΣ. ΝΕΜ ΠΛΑΓΙΟΣ
 ΣΤΕΦΑΝΟΣ. ΝΕΜ ΝΙΒΕΛΛΟ ΣΥΜΕΩΝ ΠΙΟΥΗΒ ΕΘ 10
 ΟΥΑΒ. ΝΕΜ ΠΧΩΡΟΣ ἢ ΤΕ ΝΗ ΕΘ ΟΥΑΒ. ΝΕΜ
 ΠΧΩΡΟΣ ἢ ΤΕ ΝΙΘΜΗ. ΟΥΟΖ ΟΥ ΠΕ ΠΑΣΦΟ
 ΛΙΣΑΧΙ Ε ΝΑ ΠΚΑΖΙ ἸΜΑΓΑΤΟΥ ΑΛΛΑ ἸΕΜΜΑΥ
 ἸΧΕ ΠΟΣ ἢ ΤΕ ΠΩΟΥ ΝΕΜ ΠΤΑΓΜΑ ΤΗΡΗ ἢ ΤΕ
 Θ. Β. ΝΙΦΗΟΥΓΙ ΝΙΑΓΓΕΛΟΣ ΝΕΜ ΝΙΑΡΧΗΛΓΓΕΛΟΣ ΝΙ 15
 ΧΕΡΟΥΒΙΜ ΝΕΜ ΝΙΣΕΡΑΦΙΜ ΝΙΘΡΟΝΟΣ ΝΙΜΕΤΟΣ
 ΝΕΜ ΝΙΣΟΜ ΕΥΜΙΜΑΥ ἸΧΕ ΝΑΙ ΤΗΡΟΥ ΕΥΤ
 ΩΟΥ ἢ ΦΤ ΝΕΜ ΦΗ ΕΤ ΑΓΛΙΕ ἢ ΑΡΧΩΝ ΕΣΧΩΟΥ
 ΤΗΡΟΥ ΠΙΝΙΩΤ ἢ ΑΡΧΗΛΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΗ-
 ΧΑΗΛ. ΑΛΛΑ ΤΟΥΩΩ ἄΝΟΚ ΕΘΡΙΚΟΤ ἢ ΚΕ ΣΟΠ 20
 Ε ΤΑΥΛΗ ἢ ΤΕ ΠΙΝΙΩΤ ἢ ΑΡΧΗΛΓΓΕΛΟΣ ΕΤ ΟΥΑΒ
 ΜΗΧΑΗΛ ΟΥΟΖ ἢ ΤΑΩΕΝ ΠΙΝΙΩΤ ἢ ΡΩΜΗ ἢ ΤΕ
 ΠΚΑΖΙ ΧΕ ΠΩΣ ΣΕΧΗ ΉΕΝ ΠΑΙ ΝΙΩΤ ἢ ΩΑΙ ΕΘ
 ΟΥΑΒ ΝΕΜΑΝ ἢ ΦΟΟΥ. ἸΣΧΕ ΣΕΡΑΩΙ ΖΙΝΑ ἢ ΤΑ-
 Γ. Α. ΡΑΩΙ ΝΕΜ ΝΗ ΕΘ ΡΑΩΙ ΚΑΤΑ ΠΣΑΧΙ ἢ ΠΙΑΠΟΣ 25
 ΤΟΛΟΣ. ΑΠΛΩΣ ΤΗΝΑΖΙ ΤΟΤ ΕΒΟΛΉΕΝ ΦΙΩΤ ἢ
 ΤΜΕΤΡΩΜΗ ΤΗΡΕ ΦΗ ΕΤ Α ΦΤ ΘΑΜΙΟΡ ΚΑΤΑ
 Π ΕΤΕ ΦΩΡ ἢ ἸΜΗ ΝΕΜ ΖΙΚΩΝ ΠΑ ΟΣ ἢ ΙΩΤ

ΑΔΑΜ ἡΘΟQ ΠΕ ἘΤ ΛΙΝΑΥ ἘΡΟQ ΕQΟΙ ἢ ΨΟΡΠ
 ΉΕΝ ΠΙΛΡΙCΤΟΝ ΟΥΟZ ἡΤΑΨΕΝQ ἈΝΟΚ ΕΙΟΙ ἢ
 ΖΟΤ ΟΥΟZ ΤCΘΕΡΤΕΡ ΞΕ ΟΥΕΙ ΤΝΑΥ ἘΤΘΩΟΥΤC
 ΤΗΡC ἡΤΕ ΝΗ ἘΤ ΉΕΝ ΠΙΛΡΙCΤΟΝ ΕΥΡΑΨΙ ΝΕΜΑQ
 ἢ ΦΟΟΥ ΟΥΟZ ΕΥΤΑΙΔ ἡΜΟQ ἈΝΟΚ ΔΕ ΤΝΑ- 5

Ι. Β. ΜΟΥΞΤ ΝΕΜΩΟΥ. ΚΛΝ ἈΝΟΚ ΟΥΡΕΦΕΡΝΟΒΙ
 ΟΥΟZ ΑΙΨΑΝΤ ΝΑQ ἢ ΦΡΑΨΙ ἢ ΠΑ ΖΗΤ. ΧΕΡΕ
 ΠΑ ΘC ἢ ΙΩΤ ἘΘ ΟΥΑΒ ΧΕΡΕ ΦΙΩΤ ἢ ΝΙΜΕΤΙΩΤ
 ΤΗΡΟΥ ΧΕΡΕ ΦΙΩΤ ἢ ΠΡΕΝΟC ΤΗΡQ ἡΤΕ ΤΜΕΤ-
 ΡΟΜΙ ΝΗΕ(sic) ἘΤΑΥΨΩΠΙ ΝΕΜ ΝΗ ἘΘ ΝΑΨΩΠΙ 10
 ΟΥΗ. ΟΥΟZ ἈΝΟΚ ΖΩ ἘΨΩΠ ΑΙΨΑΝΤ ΝΑQ ἢ
 ΠΑΙ ΧΕΡΕΤΙCΜΟC ἘΤ ΟΙ ἢ ΜΑΖ Γ ἈΝΑΓΚΗ ΖΩQ
 ἡΤΕΡΜΟΥΤ ΝΗ ἢ ΦΡΗΤ ἢ ΟΥΙΩΤ ἢ ΠΕQΩΗΡΙ
 ΞΕ ἈΜΟΥ ὦ ΠΑΨΗΡΙ ἡΤΕΚ ΕΡ ΨΑΙ ΝΕΜΑΝ ΖΩΚ
 ΉΕΝ ΠΑΙ ΝΙΩΤ ἢ ΨΑΙ ἢ ΦΟΟΥ ΟΥΟZ ΑΙΨΑΝCΙΜΙ 15
 ἢ ΟΥΠΑΡΡΗCΙΑ ΉΑ ΤΟΤΚ ΕΝΑΓΙΡΙ ἢ ΠΕQΜΕΥΙ

ΙΑ. Α. ΑΝ ΉΑΤΕΝ ΠΕQΟΥΡΟ ΑΛΛΑ ΑQΖΗΛ ἘΒΟΥΗ
 ΧΩΡΙC ΜΕCΙΤΗC ἡΕ ΡΕQΕΡΦΜΕΥΙ. ΟΙΟΙ ἢ ΑΡΧΩΝ
 ΑΝ ἘΞΕΝ ΟΥΔΑΞΙC ἢ ΟΥΩΤ ΑΛΛΑ ἘΞΕΝ ΠΧΩΡΟC
 ΤΗΡQ ἡΤΕ ΝΙΦΗΟΥΙ ΚΑΤΑ ΠΟΥΑΖCΑΖΗ ἢ ΠΘC 20
 ΟΥΟZ ΝΕΜ ΖΩΒ ΝΙΒΕΝ ἡQΘΖΙ ἘΡΑΤQ CΑ ΞΑΘΗ
 ΑΝ ΑΛΛΑ QΘΖΙ ΔΕ Ἐ ΡΑΤQ CΑ ΟΥΙΝΑΜ ἢ ΦΤ
 ΕQΚΩΤ ἢ ΤΟΤQ ἢ CΗΟΥ ΝΙΒΕΝ ἘΞΕΝ ΠΡΕΝΟC
 ἢ ΝΙΡΩΜΙ. ΝΙΜ ΠΕ ΦΑΙ ἘΡΕ ΝΑΙ ΝΙΩΤ ἢ ΤΑΙΔ
 ΤΟΙ ΖΙΩΤQ ἢ ΠΑΙ ΡΗΤ ΝΕΜ ΠΑΙ ΝΙΩΤ ἢ ὨΟΥ. 25

ΙΑ. Β. CΩΤΕΜ ΦΑΙ ΠΕ ΜΙΧΑΗΛ ΠΗΝΨΤ ἢ ΑΡΧΗΑΓΓΕΛΟC
 ἡΤΕ ΤΞΟΜ ἢ ΝΙΦΗΟΥΙ. ΝΙΜ ΠΕ ΦΑΙ ἘΤΕ CΕ ΕΡ
 ΨΑΙ ΝΑQ ἡΞΕ ΝΙΛΡΕΤΗ ΤΗΡΟΥ. ἡΘΟQ ΠΕ ΜΙΧΑΗΛ

παρχων ἢ ἑμετοῦρο ἢ νιφνοῦι. νιμ πε φαι
 ἐτ α πογρο ερ φωριν ἢμοq ἢ ται νιω† ἢ
 ὄρηπι ἐθ μεz ἐβολῆεν παι νοx ἢ ωογ ογοz
 αq† zιωτq ἢ νοx ἢ στολη ογοz αqμοpq βεν
 παι μοxῃ ἢ νογv zi ὦνι ἢ νιμ ἐτε ἢπε 5
 ογον ωωπι ἢ πεq ρη† φαι πε Μιχαηλ νιμω†
 ἢ αρχηἀγγελος ἐτ ὄσι. Νιμ πε φαι ἐρε

ιβ. α. νιαγγελος νειμ νιταγμὰ ἢτε νιφνοῦι | ερ
 zελπic ἢ φοογ ογοz εγερ ωαι νημαq βεν
 πεqωαι ἢθοq πε μιχαηλ φηὲτ α φ† θαωq ἢ 10
 αρχων ἢ τεqμετοῦρο τηrc. Νιμ πε φαι
 ἐτε cezonzen ἢ νιταγμὰ τηροῦ ἢτε νιφνοῦι
 cecewtem naq ἢθοq πε μιχαηλ νιαρχηἀγγελος
 ἐταqcewtem ἢ ca φογazcazeni ἢ πῶc ἐ εqzιοῦι
 ἐβολzapoq ἢ πιρεqceμι ἐτ ζωογ. νιμ πε φαι 15
 ἐτ ερε τεxνη νιβεν ἐτ βεν νικocmoc τηp
 εγκωpq ογοz εγερ ωαι naq ἢ φοογ. φαι

ιβ. β. πε μιχαηλ νιαρχηἀγγελος | φη ἐτ cov† ἢ
 na νιφνοῦι ογοz qcew† ἢ naπκαzi qiri ἢ
 πενμεγi ἢ πεμῶ ἢ φ† πεν πεqῶamið eῶβε 20
 τεqνιω† ἢ ἀγαπη ἐβογν ἐρον. Πλην ατῶνε
 cκανδαλον na νιφνοῦι ερ ωαι ἢ φοογ ογ
 πε πzωv ἢ na πκαzi βεν φαι ἢ παι ρη† ωατ
 ογpαωι ἢ παι ρη† ογοz ἢτογερ ωαι νειμ
 νιαρχηἀγγελος ἐθ ογav Μιχαηλ. Ογοz νε 25
 ογpωμι αη πε ογοz νε ἢμον pωμι naναγ
 ἐροq βεν πεqῶογ ἢτεqωνῃ zixen νικαzi ἢ

ιβ. α. φρη† ἐτ cῃνογτ βεν κε μα xε | ογπῶλ

οὐορ οὐσαρξ αν. Μιχαηλ οὐσωμα αν πε
 οὐορ ἱμον ψχομ ἡ οὐσωμα ἡ περφοωμ
 ναυ ερορ ιε ἡτερραι βα περῶογ. Ανοκ δε
 †ηα ερ οὐῶ ἡταχορ ποτεν οὐορ ἡταθωτ ἡ
 πετεν ρητ βεν παι ρυχομ σε να τφε ναερ- 5
 nobi αν οὐδε ἱμονμετσασι βεν τοῦμητ ἡ
 κε σοп αν. Οὐδε χορ οὐδε μοc† οὐδε
 καταλλαλιὰ οὐδε ἡωικ οὐδε βωτεβ οὐδε
 βιογῖ οὐδε ρλι ἐβολ βεν πιῶβεν αλλα
 σεογав εὔητον ἱμωογ βεν нη ἐθ ογав 10

ιπ. β. οὐδε εὔωп βεν нη ἐθ ογав βεν πικосмоc
 ωα ἐνερ сеер ωαι ἡ чоγ нивен βатен пи-
 оγро хс βεν ογωαι ἡ ат κωργ. σε οῦη
 αγκηη ἐριογῖ ἐβολβεν τοῦμη† ἡ πιρερсеми
 псаσι ἡ πιρερθамид псаσι ἡ меѳми нивен 15
 псаданас(sic) Εῶβε φαι сеер ωαι ἡ пархн-
 архелос ἐθ ογав миχαηλ ἡ φοογ пархероуc
 ἡτε тχομ ἡ нифноγῖ φη ἐταρχω нан епесит
 ἡ таи трапнза етен ἡпωα ἱμος ἐτε †трап-

ια. α. ηζα ἡ παι ωαι φαι ἐт хη нан ἐβρη βεν 20
 τφε nem ριχεν пкази οῦη ката φογαρсазни
 ἡ пенсωтир иѳс пхс се пероγαρсазни фла
 периωт пе. Χε φιωт nem пωһри nem пипн̄а ἐθ
 ογав οῦηογ† ἡ ογωт пе оγметоγро ἡ ογωт
 оγòмооγciос ἡ ογωт ἱμον φωρх ἡтаγ. ογ 25
 ат βетβωтγ оγ ат ρопγ αλλα ἡθογ пе пωп
 ἡ птирг са βρη ἡ перер ωиωи ἡмаγатγ
 на нифноγῖ nem на пкази. Οὐορ анон

- ζων τῆνοϋ ὦ να μενρα† εῶβε σε ληκην να-
 ἱδ. β. ενσογον ὀμετνω† ἢ παι ωαι ἐτ φωρω
 ναν ἐβολ ἢ φοοϋ σεῖπωλ εῶρεν ερ ωαι ζων
 ἢ φη ἐτ ερε νιαγγελος ἢτε φ† ερ ωαι ναϋ
 ἢ φοοϋ. Οϋοζ ἢτενκολσελ ἢ πεν σα βοϋν 5
 nem σα βολ ἔβεν πεξινζωλ ἐβοϋν ἐ παιδιπνον
 φαι ἐτ μεζ ἢ ὦοϋ ἢ φοοϋ ζινα ἢτενοϋωμ
 ἐβολῆεν νιαγαθον τηροϋ ναι ἐταϋσεβτωτοϋ
 ναν ἢσε φ†. ἀλλὰ ἄτετεν σοc σε ιcσε οϋλρι-
 στον ἢ οϋρο πε σεμπωλ ἢτενζεμci ωατ io
 οϋθωζεμ ἢ νινιω† ἢτε πιπαλλαδιον ἢ
 ἱε. α. ωορπ. Εἰέθενϋ ἄνοκ σε ὦ πα ὅc | μη ἢθοκ
 αν πε ἐτ α φ† θαμιὸκ ἔβεν πεϋσιx ἢμιν
 ἢμοϋ κατα πεϋῖνι nem τεϋζικων οϋοζ αϋ-
 μαζκ ἐβολῆεν πεϋῶοϋ οϋοζ αϋμοϋ† ἐ πεκ- 15
 ran σε ἄδαν οϋοζ ἄνοκ τῆνοϋ τερῆτιν ἐβολ-
 ζιτεν τεκμεταγαθос nem τεκμεθνιω† οϋοζ
 ††ζο ἐροκ εῶρεκ ταμοι σε μη ἢθοκ ζωκ
 κρωι ἔβεν πωαι ἢ πινιω† ἢ αρχηγγελος
 ἐθ οϋαβ μηχανηλ. Cωτεμ πεχαϋ ἢσε ἄδαν 20
 σε αζα ἄνοκ πε ἄδαν οϋοc ἄνοκ ἐτ εστοι
 ἱε. β. νηι εῶριθωζεμ ἢ οϋον νιβεν | ἐ παι ωαι ἢ
 φοοϋ ἢταραωι ἔβεν οϋμετζοϋδ ἐρωοϋ τηροϋ
 εῶβε σε ἐται† xωντ ἢ φ† οϋοζ αϋεντ
 ἐβολῆεν πιπαρλδicos εῶβε σε λιερ παραβενιν 25
 ἢτεϋ ἢτολη. ἔβεν πξινῶρε ταβонθос εϋλ ὀρι
 οϋωμ ἐβολζι ποϋταζ ἢ πιωωην ἐταϋζονζεν
 νηι εωτεμοϋωμ ἐβολ ἢ ἔητηϋ. Μηχανηλ δε

- ἡθοῦ ἀφ' ἑαυτοῦ ἡ πῶς ἔσται ὡς ἐκ τῆς πανοβι
 νηι ἐβόλ ἐθε φαι τῶν περὶ φαι ἡ
 φού. Ὡς ἀβὴλ πικροῦσι ἡ ὡς ἐτ ταινοῦτ
 15. α. ματανοῖ ζωκ ἰσχε κραυγῇ ἡ φού ἡεν πωαι
 ἡ πινοῦτ ἡ ἀρχὴ ἀγγελος ἐθ οὔαν μινχανλ. 5
 Ἀνοκ δε τῶν οὔο τ' ἐρ πωαι ἡ φού σε
 οὔει φη ἐτοῦερ πωαι ναρ ἡ φού ἡθοῦ πε
 ἐταρ ραι ἡ πα ὡς ὡς μεν πα δλil ρα
 φτ οὔο ἡπε ρcomc ἐ πωῶς ὡς ἡ πα
 con εθε σε ἡπε ρενρ ἡεν οὔωοῦτεν ἐθε 10
 φαι ἀνοκ τ' ἐρ πωαι ἡ φού. Νθοκ δε ζωκ
 ὡς σθ τ' ναγ ἐροκ ἡ φού ἐκθελῆλ ἡεν πωαι
 ἡ παρχὴ ἀγγελος ἐθ οὔαν μινχανλ πεσαρ σε
 15. β. ἀνοκ μεν τῶν οὔο | τ' θελῆλ. Εθε σε
 ἐτα καὶν ρωτ ἡ ἀβὴλ πα con ἡ φτ τ' 15
 ἡ να ἰοτ οὔο ἡπε τα ναγ σιμι ἡ οὔερωτ
 εθρὲ σῶανοῦτ εθε σε ἀρῶοι ἡσε πε-
 σερωτ εθε πεςῆκαρ ἡ ρητ ἐσεν ἀβὴλ πα
 con. Ἀλλὰ παρχὴ ἀγγελος ἐθ οὔαν μινχανλ
 ἀρῶανοῦτ ἡεν οὔρε ἡ πῶτικον ἐβόλῆεν 20
 τ' εθε φαι ρηπε τῶν ἡ φού. Ὡς ἐνωχ
 πῶν φητ αφτ οὔεβε ἐβόλῆεν πικροσμος
 17. α. ρηπε τ' ναγ ἐροκ κραυγῇ | ἡ φού πεσαρ σε
 ἀνοκ μεν τῶν οὔο τ' θελῆλ εθε σε πγενος
 τ' ἡτε τ' μετρωμι ραν ἐβόλῆεν πασρος 25
 πε οὔο μινχανλ ἡρχω ἡ τοτ' ἐβόλ ἡ ἐφ' ἑαυτοῦ
 ρα φτ εθρερῆναι ἡ π' εθρερῆναι οὔο ἡτερταν
 ἡωοῦ ὡς ἐνεθ ἀνοκ μεν τῶν ἡεν περ πωαι

ΕΘΒΕ ΧΕ ΓΤΖΟ ΕΧΕΝ ΝΑΩΗΡΙ. Ω ΜΑΘΟΥΣΑΛΑ
ΠΙ ΒΕΛΛΟ ΕΤΑΓΑΙΛΙ ΒΕΝ ΝΕΓΕΖΟΥΓ ΠΩΣ ΚΡΑΩΙ
ΝΘΟΚ ΖΩΚ ΧΕ ΟΥΕΙ ΤΝΑΥ Ε ΠΕΚΟΥΩΒΩ ΝΕΜ

ΙΖ. Β. ΠΣΩΤΓ Ν ΝΕΓΖΒΩΣ | ΒΕΝ ΘΜΗΤ Ν ΠΑΙ ΑΡΙΣΤΟΝ
ΠΕΧΑΓ ΔΕ ΝΧΕ ΜΑΘΟΥΣΑΛΑ ΧΕ ΠΩΣ ΑΝΟΚ 5
ΤΝΑΡΑΩΙ ΑΝ ΟΥΟΖ ΑΝΟΚ ΠΕ ΠΙΜΑΖ Η ΙΣΧΕ Ν
ΛΑΔΜ. Ε Α ΠΙΑΡΧΗΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ
ΘΙ Ν ΝΑΕΥΧΗ ΑΓΕΝΟΥ Ε ΠΩΩΙ ΩΑ ΦΤ Ε ΑΓΕΡ
ΖΜΟΤ ΝΗΙ Ν ΟΥΝΟΧ ΝΑΖΙ ΩΑΤ ΕΓΕΡΖΟΥΟ Ε ΦΛ
ΛΑΔΜ ΠΑΙΩΤ Ν ΛΗ Ν ΡΟΜΠΙ. Ω ΝΩΕ ΠΙΘΜΗΙ 10
ΑΝΟΚ ΜΕΝ ΤΧΩ ΝΙΜΟΣ ΧΕ ΝΑΚΟΙ Ν ΦΡΗΤ Ε
ΤΝΑΥ ΕΡΟΚ ΧΕ ΝΑΚΟΙ ΒΕΝ ΟΥΝΙΩΤ Ν ΡΑΩΙ
ΝΙ ΦΟΟΥ ΠΕΧΑΓ ΧΕ ΠΩΣ ΤΝΑΡΑΩΙ ΑΝ ΟΥΟΖ Ν

ΙΗ. Α. ΤΑΘΕΛΗΛ ΧΕ ΟΥΕΙ ΕΝΑΙΧΗ ΒΕΝ | ΠΙΝΑΥ ΕΤ Α
ΦΤ ΧΩΝΤ Ε ΠΙΚΟΣΜΟΣ Ε ΠΧΙΝΟΤΓ ΕΒΟΛ ΑΓΖΙΤΓ 15
ΕΒΟΥΝ Ε ΤΚΥΒΩΤΟΣ ΝΕΜ ΤΑΣΖΙΜΙ ΝΕΜ ΝΑΩΗΡΙ
ΝΕΜ ΕΒΟΛΒΕΝ ΓΕΝΟΣ ΝΙΒΕΝ ΕΤ ΚΙΜ ΖΙΧΕΝ
ΠΚΑΖΙ ΟΥΟΖ ΑΓΟΥΩΜ Ν ΝΙ ΚΑΤΑΡΑΚΤΗΣ ΝΤΕ
ΤΦΕ. Ε ΑΓΧΩΩ ΕΧΩΝ Ν ΠΙΜΟΥ Ν ΖΩΟΥ Ν
ΖΜ Ν ΕΖΟΥΓ ΝΕΜ ΖΜ Ν ΕΧΩΡΖ ΟΥΔΕ ΝΠΕ Ν 20
ΝΑΥ Ε ΦΡΗ ΟΥΔΕ ΠΙΟΥ ΟΥΔΕ ΝΙΣΙΟΥ. ΑΛΛΑ
ΜΗΧΑΗΛ ΕΤ ΕΡ ΟΙΚΩΝΟΜΙΝ ΝΙΜΟΝ ΟΥΟΖ ΝΠΕ
Γ ΧΑ ΤΟΤΓ ΕΒΟΛ ΕΓΤΖΟ Ε ΦΤ ΩΑΤΕ ΓΤΑΖΝΟ

ΙΗ. Β. Ν ΝΙΜΩΟΥ | Ε ΑΥΑΛΑΙΛΙ ΑΓΟΥΩΝΖ ΕΒΟΛ ΝΧΕ
ΠΩΟΥΕ Ε ΑΙΝΟΖΕΜ ΑΝΟΚ ΝΕΜ ΝΗ ΕΘ ΝΕΜΗΙ. 25
Ω ΑΒΡΑΑΜ ΦΙΩΤ ΝΤΕ ΝΙΠΑΤΡΙΑΡΧΗΣ ΜΗ ΝΘΟΚ
ΖΩΚ ΚΡΑΩΙ ΝΙ ΦΟΟΥ ΒΕΝ ΠΩΛΙ Ν ΠΙΑΡΧΗΑΓΓΕΛΟΣ
ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΠΕΧΑΓ ΧΕ ΑΖΑ ΑΝΟΚ ΒΕΝ

- ΟΥΜΕΤΖΟΥΘ ΤΡΑΩΙ ΧΕ ΑΝΟΚ ΠΕ ΠΙΩΟΡΠ Ν ΡΩΜΙ
 ΕΤ Α ΜΗΧΑΝΛ ΧΩΙΛΙ ΕΡΟQ ΠΕQΩΦΗΡ Ν ΑΓΓΕΛΟQ
 ΓΑΒΡΙΗΛ ΟΥΟQ ΑQΤΖΘ Ν ΠΟC ΕΧΩΙ ΖΙΝΑ ΛΙΕΡ
 ΠΕΜΠΩΑ Ν ΙCΑΑΚ ΟΥΟQ ΛΙΟΥΩΜ ΝΕΜΩΟΥ ΉΑΤΕΝ
 ΙΘ. Α. ΠΙΩΩΠΠ ΝΤΕ ΜΑΜΡΗ. Ω ΙCΑΑΚ ΠΙΩΩ ΕΘ ΟΥΑΒ 5
 ΝΕΜ ΠΙΩΟΥΩΟΥΩΙ ΕΤ ΩΠΠ Ν ΦΤ ΕΤ ΟΗΒ.
 ΜΘΟΚ ΖΩΚ ΚΕΡ ΟΥ [ΉΕΝ ΠΑΙ ΜΑ Ν ΦΟΟΥ] ΚCΕΛ-
 CΩΛ ΉΕΝ ΠΑΙ ΝΙΩΤ Ν CΟΛCΕΛ ΉΕΝ ΠΩΑΙ Ν
 ΠΙΑΡΧΗΛΑΓΓΕΛΟC ΕΘ ΟΥΑΒ ΜΗΧΑΝΛ ΠΕΧΑQ ΧΕ
 ΑΝΟΚ ΜΕΝ ΤCΕΛCΩΛ ΧΕ ΟΥΕΙ ΑΝΟΚ ΟΥΩΗΡΙ 10
 ΝΙΜΑΥΑΤQ ΝΤΕ ΝΑ ΙΟΤ ΟΥΟQ ΤΑ ΜΑΥ ΟΥΑΒΡΗΝ
 ΠΕ ΜΠΕ CΜΙCΙ Ν ΟΥΩΗΡΙ ΕΒΗΛ ΕΡΟΙ. ΟΥΟQ
 ΜΕΝΕΝCΑ ΦΑΙ Α ΠΑ ΙΩΤ CΟΝQ Ν ΤΟΤ ΝΕΜ ΡΑΤ
 ΟΥΟQ ΑQΟΛΤ ΕCΕΝ ΖΑΝΩΜΙ ΖΙCΕΝ ΟΥΤΩΟΥ
 ΕQΩΟΥΤ Ε ΑΙΝΑΥ Ε ΤΜΑΧΕΡΑ ΉΕΝ ΝΑΒΑΛ ΉΕΝ 15
 ΙΘ. Β. ΤΧΙΧ Μ ΠΑ ΙΩΤ QΟΥΩΩ Ε ΉΟΘΒΕΤ | ΕΒΗΛ ΧΕ
 Α ΜΗΧΑΝΛ ΡΑΒΑΩ ΑQΛΜΟΜΙ Ν ΤΜΑΧΗΡΑ ΕΒΟΛ-
 ΉΕΝ ΤΧΙΧ Ν ΠΑ ΙΩΤ ΟΥΟQ ΑQΤ ΝΑQ Ν ΟΥΩΙΛΙ
 Ν ΕCΩΟΥ Ν ΤΑ ΩΕΒΙΩ ΑQCΩΚ ΕΒΟΛ ΝCΕ ΠΑ
 ΩΟΥΩΟΥΩΩΙ. Ω ΠΑΡΧΩΠ Ν ΝΙΠΑΤΡΙΑΡΧΗC 20
 ΙΑΚΩΒ ΦΗ ΕΤΑQΩΩΠΙ Ν ΧΩΡΙ ΉΕΝ ΦΤ ΟΥΟQ Ν
 ΑΦΩΦ ΉΕΝ ΝΙΡΩΜΙ ΜΗ ΚΡΑΩΙ ΝΘΟΚ Ν ΦΟΟΥ
 ΉΕΝ ΠΩΑΙ Μ ΠΙΑΡΧΗΛΑΓΓΕΛΟC ΕΘ ΟΥΑΒ ΜΗΧΑΝΛ.
 ΠΕΧΑQ ΔΕ ΝCΕ ΙΑΚΩΒ ΧΕ ΑΖΑ ΤΡΑΩΙ Ν ΦΟΟΥ
 ΧΕ Α ΠΑ CΟΠ ΝCΑΥ ΚΟΛΤ ΕΒΟΛ ΑΙΦΩΤ Ε ΤΠΠ- 25
 Κ. Α. CΟC ΩΑ ΛΑΒΑΝ ΠCΟΠ Ν ΤΑ ΜΑΥ. | ΑQΙ ΩΑ ΡΟΙ
 ΝCΕ ΜΗΧΑΝΛ ΑQCΕΜΠΕ ΠΑΒΕΧΕ ΝΠΙ ΕΒΟΛΉΕΝ
 ΝΕQΕCΩΟΥ ΟΥΟQ ΑQCΜΟΥ ΕΡΟΙ ΝΕΜ ΝΑΩΗΡΙ

ΝΕΜ ΝΑΖΙΟΜΙ ΑΓΘΕΡΕ ΠΙΣΛ̄ ΤΗΡΕ ΒΙ ΣΜΟΥ ΕΒΟΛ
 Ν̄ ΗΝΤ. Ω ΙΩΣΗΦ ΠΙΘΜΗ ΦΗ ΕΤΑΥΧΟΖ ΕΡΟΕ
 ΝΧΕ ΝΕΓΕΝΗΟΥ ΚΕΡ ΟΥ ΉΕΝ ΠΑΙ ΜΑ Ν̄ ΦΟΟΥ
 ΚΡΑΩΙ ΉΕΝ ΠΩΛΙ Ν̄ ΠΑΡΧΑΓΓΕΛΟΣ ΜΗΧΑΗΛ.
 ΑΠΑΞ ΑΠΛΩΣ ΠΕΣΑΕ ΝΧΕ ΙΩΣΗΦ ΠΙΘΜΗ ΉΕΝ 5
 ΟΥΜΕΘΜΗΙ ΓΤΟΜΙ ΕΘΡΙ ΡΑΩΙ Ν̄ ΦΟΟΥ. ΧΕ ΟΥΕΙ
 ΉΕΡ ΠΙΣΙΝΕΡΟΥΧΟΖ ΕΡΟΙ ΝΧΕ ΝΑ ΣΗΝΟΥ ΟΥΟΖ

Κ. Β. ΑΙΤΗΙΤ ΕΒΟΛ ΨΑ ΟΥΚΑΖΙ Ν̄ ΨΕΜΜΟ ΟΥΟΖ | ΑΙΕΡ
 ΨΕΜΜΟ Ν̄ ΧΩΒ ΧΩΡΙΣ ΡΕΓΓΤ ΝΟΜΤ̄ ΝΗΙ Ε̄ Λ
 ΖΑΝ ΚΕΜΗΩ Ν̄ ΠΕΤ ΖΩΟΥΙ Ε̄ΧΩΙ. ΑΓΙ ΨΑ 10
 ΡΟΙ ΝΧΕ ΜΗΧΑΗΛ ΠΑΡΧΗΑΓΓΕΛΟΣ ΑΓΝΑΖΜΕΤ
 ΕΒΟΛ Ν̄ ΗΝΤΟΥ ΤΗΡΟΥ ΑΠ ΉΑΕ ΔΕ ΑΓΓΤΖΟ Ε̄ ΦΤ
 ΑΓΑΙΤ Ν̄ ΟΥΡΟ Ε̄ ΧΗΜΙ. Ω ΜΩΥΣΗΣ ΝΕΜ ΑΛ
 ΡΩΝ ΝΕΜ ΗΣΟΥ ΝΤΕ ΝΑΥΗ ΟΥ ΠΕ ΠΕΤΕΝΘΩ
 ΝΘΩΤΕΝ ΟΥΝ ΝΕΜ ΠΑΙ ΨΑΙ Ν̄ ΦΟΟΥ. ΠΕΧΕ ΝΗ 15
 ΕΘ ΟΥΛΒ ΧΕ ΠΙΡΑΩΙ ΦΩΝ ΠΕ ΧΕ ΟΥΕΙ ΜΗΧΑΗΛ
 ΔΕ ΑΤ(sic) ΕΡ ΒΑΥ ΜΩΙΤ ΉΑΧΩΝ ΝΕΜ ΠΕΝ ΛΑΟΣ

ΚΛ. Α. ΨΑΤ ΕΝΒΡΟ Ε̄ΧΕΝ ΝΕΝ ΣΑΧΙ ΟΥΟΖ ΑΓΒΙ | ΜΩΙΤ
 ΝΑΝ ΕΠΙΚΑΖΙ ΝΤΕ † ΕΠΑΓΓΕΛΙΑ ΕΘΒΕ ΦΑΙ ΤΕΝ-
 ΡΑΩΙ Ν̄ ΦΟΟΥ. ΑΝΟΚ ΠΕ ΓΕΔΕΩΝ† ΤΡΑΩΙ ΉΕΝ 20
 ΟΥΜΕΤΖΟΥΟ ΕΘΒΕ ΧΕ ΜΗΧΑΗΛ ΠΕ ΕΤΑΓΙ ΨΑ ΡΟΙ
 ΑΓΜΑΖΤ Ν̄ ΣΟΜ ΟΥΟΖ ΑΙΙ ΕΒΟΛ ΔΙΒΩΤΕ Ε̄ ΠΚΑΖΙ
 Ν̄ ΜΑΔΙΑΜ ΑΙΝΟΖΕΜ Ν̄ ΠΑΛΛΑΟΣ. Ω ΙΕΦΘΑΙΕ
 ΝΕΜ ΑΝΝΑ ΤΕΓΕΖΙΜΙ ΟΥ ΠΕ ΠΕΤΕΝ ΉΩΒ ΉΕΝ
 ΠΑΙ ΨΑΙ Ν̄ ΦΟΟΥ. ΑΥΕΡ ΟΥΩ ΝΧΕ ΝΙΚΡΙΤΗΣ 25
 ΟΥΟΖ ΠΕΧΩΟΥ ΧΕ ΤΑΦΜΗ ΠΕΝΡΑΩΙ ΟΥΝΙΩΤ

† The scribe has omitted the address to Gideon.

- ΠΕ ΧΕ ΝΑΝΟΙ Ν ΛΟΡΙΗΝ ΙΣΧΕΝ ΤΕΝΜΕΤΚΟΥΧΙ ΩΑΤ
 ΚΑ. Β. ΕΝΜΕΤΝΟΧ | ΝΠΕ ΩΗΡΙ ΩΩΠΙ ΝΑΝ ΑΝΟΖΙ ΔΕ
 ΕΡΑΤΕΝ ΕΝΕΡ ΠΡΟΣΕΥΧΗΣΘΕ ΑΝΓΑΙ Ν ΟΥΩΟΥ-
 ΩΩΟΥΩΙ Ν ΦΤ ΑΓСОМС ΝΧΕ ΠΑΡΧΗΑΓΓΕΛΟС
 ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΕΣΕΝ ΠΕΝΘΕΒΙΘ ΟΥΟΖ ΑΓΩΛΙ 5
 ΝΤΕΝΠΡΟΣΕΥΧΗ ΝΕΜ ΠΕΝΩΟΥΩΩΟΥΩΙ ΩΑ ΦΤ
 ΑΓΕΡ ΠΕΝΜΕΥΙ ΝΠΕΜΘΟ Ν ΦΤ ΑΓΕΡ ΖΜΟТ ΝΑΝ
 Ν ΠΙΧΩΡΙ САМψωМ λΗΟΗ ΔΕ ΝΕΜ ΠΕΝΩΗΡΙ ΤΕΝ-
 ΡΑΩΙ Ν ΦΟΟΥ. Ω ΔΑΥΙΔ ΠΟΥΡΟ Ν ΘΗΗΙ ΟΥΟΖ
 ΦΙΩΤ ПХЕ ΚΑΤΑ САРЪ ΖΗΠΠΕ ΤΗΑΥ ΕРОК Ν 10
 ΦΟΟΥ ΚΡΑΩΙ ΟΥΟΖ ЕККИМ Ν ТЕК ΚΥΘΑΡΑ ΘΑ ΠΙ
 ΚΒ. Α. Ι Ν ΚΑΠ ΉΕΝ | ΠΑΙ ΑΡΙСТΟΝ ΕΤΑΦΘΑΖΜΕΝ ΕΡΟQ
 ΝΧΕ ΠΑΡΧΗΑΓΓΕΛΟС ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ Ν ΦΟΟΥ.
 ΠΕΧΑQ ΝΧΕ ΔΑΥΙΔ ΧΕ ΉΕΝ ΟΥΜΕΘΗΗΙ ΤΡΑΩΙ
 Ν ΦΟΟΥ ΟΥΟΖ ΤΘΕΛΗΛ ΧΕ ΝΙΩΑΙ ΤΗΡΟΥ ΝΤΕ 15
 ΝΗ ΕΘ ΟΥΑΒ ΟΥΨΑΛΜΩΔΙΛ ΝΤΕ ΦΟΥΑΙ ΦΟΥΑΙ
 ΝΜΩΟΥ ЕТ СЪНОУТ ΖΙΧΕΝ ΠΑΖΗТ ΠΙΕΡ ΨΑΛΙΝ
 ΔΕ ЕТ ТОМІ Ε ΠΑΙ ΩΑΙ ΦΑΙ ΝΤΕ ΠΑΡΧΗΑΓΓΕΛΟС
 ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΕΤΕ ΦΑΙ ΠΕ ΧΕ ΠΑΓΓΕΛΟС Ν
 ПБС ΖΙΚΟТ Ν ПΚΩТ Ν ΟΥΟΗ ΝΙΒΕΝ ЕТ ЕР ΖΟТ 20
 ЪА ТЕQХΗ ΟΥΟΖ QНΑΝΑΖΜΟΥ. Ω СОЛОМОН
 ΚΒ. Β. ΠΙСОΦОС | ΜΗ ΧΡΑΩΙ ΑΝ ΉΕΝ ΠΩΑΙ Ν ΠΑΡΧΗ-
 ΑΓΓΕΛΟС ΜΗΧΑΗΛ ΠΕΧΑQ ΧΕ ΉΕΝ ΟΥΜΕΤΖΟΥΘ
 ΤΡΑΩΙ ΕΘΒΕ ΠΑΡΧΗΑΓΓΕΛΟС ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ
 ΝΘΟQ ΑQΩΩΠΙ ΝΕΜΗΙ ΙСХЕΝ ТΑ ΜΕТΚΟΥΧΙ ΟΥΟΖ 25
 ΑQӨРЕ ТΖΙРΗНН ΩΩΠΙ ΉΕΝ ΝΑΕΖООУ ΑQТЗΘ Ν
 ΦТ ΑQЗОНЗЕΝ ΝΗΙ ΕΘΡΙ ΚΩТ Ν ΟΥΗΙ Ν ПБС.
 Ω ΙΕΖЕКΙΑС ΠΟΥΡΟ Ν ΘΗΗΙ ΜΗ ΝΘΟК ΖΩК ΚΡΑΩΙ

- ἢ φοοῦ ἥεν πῶαι ἢ παρχναγγελος ἐθ οὔαβ
 μιχανλ. Πεσαρ δε πως ἴηαρασι αν σε δ
 κβ. α. nicγριος ἐρ ροοῦ ροσρεχ ἱμοι nem πα
 λαος παρχναγγελος ἐθ οὔαβ μιχανλ ἡθορ
 πε ἐταρφαῖρι ἐρωοῦ ἥεν πιέσχωρ ερε τοῦηπι 5
 ἱρι ἢ ῥπε ὡο ἢ ραν ε ἀρηαρμεν ἀνοκ nem
 πα λαος τηρρ. Ὡ ἡςαιας πιηῶτ ἢ προ-
 φητης οὔ πε πεκρασι ρωκ ἢ φοοῦ ἥεν πῶαι
 ἢ παρχναγγελος ἐθ οὔαβ μιχανλ. Πεσαρ
 σε φαι πε πα ρασι σε ηἱβici τηροῦ ἐτ λ 10
 μαναςση nem νερῶφηρ ἐνοῦ ἐσῶι παρὸρι
 ἐρατρ nemni ἡσε παρχναγγελος μιχανλ ἐρτ
 κβ. β. xom nni | nem nomt ὡατ οὔβαστ ἥεν τα
 μητ ἥεν οὔβαῶοῦρ ἢ ὡε. Ὡ πα ιωτ ἐθ
 οὔαβ ἱερεμias ἀνοκ ἴηαγ ἐροκ ἢ φοοῦ nem 15
 παι ηῶτ ἢ ἥηβε ἐτ ἐρ οὔωῖνι οὔορ κρασι
 ἥεν πῶαι ἢ παρχναγγελος ἐθ οὔαβ μι-
 χανλ πεσαρ σε ἀνοκ nem ἴρασι ἢ ροῦδ
 σε λ ηιοῦρῶοῦ τηροῦ ἡτε ιοῦαλ ἱρι nemni
 ἢ ηηπετρωοῦ τηροῦ οὔορ ηαῦβωτc οὔβηι 20
 ἥεν οὔδωλκ ηαρε μιχανλ δε ὀρι ἐρατρ ne-
 mni ἀρῶπι nni ἢ οὔβοῖθος nem οὔλμαρι.
 κβ. α. Ὡ ἱεζεκιηλ πιηῶτ | ἢ προφητης ἀμοῦ σε
 ἡτεκταμον ἐπεκρασι ρωκ ἢ φοοῦ ἥεν
 πῶαι ἢ παρχναγγελος ἐθ οὔαβ μιχανλ. 25
 Πεσαρ σε ἀνοκ nem ἴρασι οὔορ ἴοῦηορ σε
 μιχανλ πε ἐταρῖνι nni ἢ ηιχαρτης ἐτ
 cῆηοῦτ οὔορ αιομηρ ἀςῶκ nni ἐβολ ἡσε

τα προφητιὰ. Ὁ δαμιηλ πιπροφитис φρωμι
 ἡτε μιἐπιθymiλ ми нѡок зѡк краѡи њ фооу
 бен пѡи њ пиархиаγγелос ἐθ ογав миxанλ.
 Пexаg ἡxe δαμιηλ xe λѡи њ раѡи ἐθ наѡфог

κx. β. ἐ πα раѡи xe ογει | пиархиаγγелос миxанλ 5
 ογсоп аη ογδε ѱ аqι ѡа рои ἐтау зит де
 ἐ φλακκος ἡ нимоуι агер сфрагизин ἐxωи
 бен зан[с]фрагис. Миxанλ де пиархиаг-
 гелос аqмаѡтам ἡ рѡоу ἡ нимоуι ἡпоуѡ-
 бѡит ἐрои ἐ птирq ἐтаизко де оуи аqиин 10
 ннι ἡ авбакоуи еqопт ἡ банбpноуи еуке-
 ниѡоут оуог аqтсои. Ὁ πι ιѳ ἡ ἀποστολος
 εѡβε оу тетенраѡи ἡѡтєи оуи њ фооу
 бен пай миѡ† ἡ ѡи ἡτε пиархиаγγелос ἐθ
 ογав миxанλ. Пexѡоу xe λнои мен тен- 15

κε. α. раѡи аη xe ми ἡxи | бен оуиѡ† ἡ емкаг
 ἡ зит бен пxiнѡре мипараномос ἡ иογδαи
 ер стауpѡиин њ пен ѡс ипс пxс ἐ теиxи
 бен пенѡкаг ἡ зит нем пихѡп εѡβε тзот
 ἡ ии иογдаи. Астамои ἡxe мариам †пар- 20
 ѡенос xe асгѡλ ἐ пиѡгзай ἡ ѡорп ἡ ткγ-
 риλκн ἡѡс нем нн еѡ немас асxiин њ
 пиархи аγγелос ἐθ ογав миxанλ ἐ аqскер-
 кер њ пиѡи ἐβολзи рѡq њ пиѡгзай оуог
 аqгєици зixѡq еqзи ѡєиноуqи ἡ ѡоу xe λ 25

κε. β. пѡс тѡиq. Ὁ zαχαριас нем иѡннис | пєq-
 ѡири ми ἡѡтєи тетєнєр ѡи зѡтєи њ фооу
 бен пѡи њ пиархиаγγелос ннxанλ. Пexаg

xε †ραωι xε αqερ cφpaγiζiη ηαq †ι μiηxαηλ
 †ι αρχηαγγελoς ληoκ xε †ι oγiηβ iωaηηηiς xε
 παωηρι †ι pεq†ωμiς †ηoοq πε πωηρι †ι ελiςαβετ
 τcyγγeηηiς †ι μαριαμ θμαγ †ι πoς κατa cαρz
 εθβε φαι τεηραωι †ι φοoγ. Ω cτεφανoς 5
 παρχηαλκων †ι προδομαρτγpος (sic) μη
 κpαωι ζωκ ηεμαν βeη παι ηiω† †ι ωαι πεxαq
 xε αza xε βeη πiναγ εταγzi ωηι εxωι αι-
 κc. a. ναγ | ε ηiφηoγi εγoγiηη· εpe παρχηαγγελoς
 μiηxαηλ ηeμ ηiαγγελoς τηpογ coμiς ε πεη 10
 oς ηiς πxς eqca oγiηaμ †ι φiω† †ι λγαθoς.
 Ω πi †ι λλoγ aηaηiας azaηiας ηicαηλ μη
 τετεηραωι ζωτεη †ι φοoγ βeη πωαι †ι παρ-
 χηαγγελoς μiηxαηλ. Πeχωoγ †ιxε μη εθ oγaβ
 xε πωc τεηηαpαωι aη xε βeη πxiηope ηa- 15
 βογxοδoηoςop πoγpο ziτεη ε †zpω †ι xpwμ
 εθ μoγ αqογaγcaηηi †ιxε φ† †ι μiηxαηλ
 αqηeγ πωaγ †ι πiχpωμ εβoλ αqope †zpω
 κc. b. ep †ι φpη† †ι oγiω†. | Ω πxωpος †ι ηiμαp-
 τγpος ηeμ ηη εθ oγaβ μη τετεηραωι †ηω- 20
 τεη †ι φοoγ βeη πωαι †ι παρχηαγγελoς
 μiηxαηλ. Πeχε ηη εθ oγaβ τηpογ xε βeη
 oγμeθμηi oγiηω† πε πεηpαωι xε oγeι ληaγkη
 ηiβeη ηeμ †iκαγ ε† aηqai βapωoγ ηiαρχηαγγε-
 λoς μiηxαηλ αq† xομ ηaη ωaτ eηqai βa 25
 ηiβacαηoς ετεημαγ oγoγ †τεηxωκ †τεη-
 μαpτγpιa εβoλ ηeμ πεηλγωη oγoγ εθβητq
 aηoι †ι ηai ηiω† †ι λγαθoη εθβε φαι τεηραωι

ΚΖ. Α. ἢ φοογ. Ὡ νιταγμα τηρογ ἵτε | φνογὶ
 μη τετενραωι ζωτεν ἢ φοογ. Πεχωογ σε
 ταφμηι πιραωι τηρεφ φων πε να μενρα†
 ογνιω† γαρ πε πταιὸ ἢ παι ωαι φαι ἐτ φωρω
 ναν ριZEN πκαρι ἱμαγαιτq αν αλλα βεν † 5
 κε φε ογν. Τηογ δε ὦ νιμενρα† ἢ κατ
 ρητ αμωινι ἵτεν επ σποδαζιν ρων ογν
 ἵτενλρεZ ἐ μενψγχη βεν πωαι ἢ πιαρχηλγ-
 γελοC ἐθ ογав мнханл оγoZ ἱμον ρεβCω
 ἐ νανεγ еγερ πρεπι ἢ πιζοп τοι ριωτεν 10

ΚΖ. Β. μη ποτε ἵτεν ρωλ ρεν ρανCтолн | εγυαιωογ
 εγ χωnc ἐρε νενCωma μεZ ἢ θωλεβ ἵCекωλ-
 тен ἐβολ βεν ογωπι ἢ πεмθο ἢ нн ἐτε
 нигевCω ἐт φερι ὡογ τοι ριωτογ ογoZ ἵCеоγ-
 нoγ Cавoл ἱμον ἵCε να нигевCω ἢ каθaρoC 15
 Cε мнпoтe ἵтoγθoлeв ρωογ ἢ βητεν.
 МененCа παι ниω† δε ἢ ωπι нCεZитeн ἐβολ
 ἵCε† ωωω ναν βεν нαι Cаxи ἵCε нн ἐте-
 маγ еγCω ἱмоC Cε ὦ нicaρηт ἐт лoви πωC
 τετενωπι ан ἱCε τετενωπι ан ба тгн ἢ 20

ΚΠ. Α. нирωmи πωC ἢ петeνωπι ба тгн | ἢ πογρο
 φ† нем пeαρχнCтpαтγгoC ἐθ ογав мнханл
 пιαρχηλγгeлoC. Μη τετεν ἐми ан Cε тαι
 аглн θα ним пе оγoZ φa ним пе παι аpи-
 тон Cε θα πογρο те нем пeαρχнCтpα- 25
 тγгoγC φн ἐт φωpC ἢ метCωpи нивeн
 ἵпeмθο ἢ пeρбC πογρο ἐ аг† наq ἢ нαι
 тαιὸ τηρογ εθεβe тeρметCωpи тафμηι. †τοι

- ἢ ψφῆρι δε ἵτетен παρρησιὰ ψα παί μα
 ἔτ σα ἡοῦν οὐοὺ ἀφ' ἡωτεν ἢ παί ρητ' ἢ
 κῆ. β. οὐσυγχωρησις ἢη ἢ πετεν σωτεν ἔροφ. |
 ἐφσω ἥμος σε ἢπ ἐρ ἰ ἐ ἡοῦν ἐ φμα ἢ
 πιζοπ ἢ τζεβσω ἢ ηιζωπ τοι ζι ὅηνοῦ ἀη 5
 ἢη ἢπετενσωτεν εῶβε φη ἔταφ ἐρ τολμαν
 ἀφζωλ ἐ ἡοῦν ἡεν οὐζεβσω ἐσχαῖωοῦ ἢ
 πετεν ρητ' σε οὐ πε ἔταφωπι ἥμοφ. Ἐ-
 ἡοῦτ σε ἀφροῦσωνε ἢ τοτφ ἢεμ ρατφ
 οὐοὺ ἀφζιτφ ἐ πχακί ἔτ σαβολ πῖμα ἔτε 10
 φρῖμι ἡαωπι ἥμοφ ἢεμ πῖσῶερτερ ἢτε ἢ-
 ἡαζε. τ'ηοῦ δε ὦ ἢεμῖενρατ' μαρενσοῦτων
 ὅηνοῦ ἐ τ'αγλῆ ἔτ σα βολ ζεμσι ἢ οὐκοῦσι
 κῆ. α. ζῖνα ἀφωἡνι ἔτ ἡοῦν ἢσε πῶς | ποῦρο ἢεμ
 πεφάρχηστρατῦγοῦς ἢηχαἡλ ἢτεφ τ'ζο ἔροφ 15
 ζῖνα εῶρεφερ οῦἡαι ἢεμωτεν ἢεμ πῖσωπ ἢ
 ἢη ἔθ ωατμεῶἡαι ἢεμ ἢη ἔθ ζεμσι ἡατεν
 πῖρο σε πῖαρχῆαγγελος οῦἡαντ φη ἔτετενερ
 ωαἡαφ ἢφωοῦ οὐοὺ φἡαχα ὅηνοῦ σα βολ ἀη.
 Ἀλλὰ ταξε ἢετενζητ ἢεμ ἢετενψγχιῆ ὥορπ 20
 οὐοὺ τ'ζο ἔροφ σε οῦει ἡφβί ἢ πωῖω ἡεν ὅἡητ'
 ἢπαἡωαι ἢφωοῦ ἡηἢη ποτε ἢτετενσωκῆωτεν
 κῆ. β. ἢ οῦἡῖσι ἡεν παἡ μα φαἡ. Ἀπαζ ἀπλωσ αἡκῆη |
 ἢταἡωτεν οὐοὺ ἀ τετενῆη ὦ ἢεμῖαπα(sic).
 Σε ἡῖωωω ἔταιφαι ἢἡωοῦ ἡαλῖστα ἢη ἔτ σαχι 25
 ἢεμἡη ζωοῦ ζἡηρωἡη ἢε ἢπενρητ' οὐοὺ φτ' ἡη
 πε. Ἀλλὰ ἢη ἡαρε οῦἡαι ἡαχος ἢηἡ σε ἡω ἢε
 ἡιζεβσω ἔτ χαιῖωοῦ ἡε ἔτ σαιωοῦ ἡε ἡω πε

πoλceλ ñ πicωμα μñ oγoν μετωoι ðατεν
 φ† ιε φ† μει ñ πipαμαò èçoτε πιçñκi μñ
 ðεν παoγωω λiερ çñκi ιε †oγωω αν è ep
 pαμαò ιε oγoν oγpωμi ναoγωω eөpeqωπi
 ðен oγөebio μñ ñп ecωωπi ñ пai pñ† ò 5

λ. α. ναμεпpа† | ñμoн φ† oι ñ ωoι ιε qμei ñ
 πipαμαò èçoτε πιçñκi ñ пecωωπi αλλα †на
 тамоκ è μiçевcω è† caìωoγ nem μñ ак-
 ωαnoγωω è çωλ è παpìcтoн ñ μñxαñλ cem-
 пωα ñтектнитоγ çìωтκ. Θωçc ñтек λφε 10
 ðен oγñeç oγoç ìaç пекço èβoλ èτε пeq
 oγωçem φai пe ñ пai pñ† eөpeκçioγì èβoλ-
 çapок ñ п è† çωoγ ñивен oγoç ñтекep ωai

λ. β. nem πiapxñαγγeλoc | èo oγaβ μñxαñλ καλωc
 Oγoç aγωαñθaçmek è παpìcтoн ñ μñxαñλ 15
 πiapxñαγγeλoc τογbo ñ пекçñт èβoλça
 пeтçωoγ ñивен oγoç αλioγì èβoλçapок ñ
 μεγì ñивен eт cωq oγoç текcтoλñ è† ca-
 iωoγ oγoç акωαñωe ñак è текκλñcìλ ñ φ†
 èτε θai те пñ ñте †πpoceγχñ ðoxì èβoλ- 20
 çapок ñ ποpñìλ ñивен nem ñìñκαγç nem
 μiωωлeв oγoç †çìωтκ ñ πi τογbo nem †çì-
 pñññ nem †μeθμññ oγoç екçñλ è ðoγñ e пe-
 qαγλñoγ ðен oγpαωì eөpeκpαωì nem πiap-
 xñαγγeλoc μñxαñλ. Aγωαñθaçmek è φμωìт 25
 ñ пçoп ñ πογpо ñ μññ nem пeqapxññcтpa-

λλ. α. тγpоγç | χω ñ пекμeθñαñт nem пекàγaπñ
 ñceαoγωñ ñ пpo ñπì çoп φñ ðe è† ек-

НАТНІQ ΧΗΑΣΕΜQ ΤΑΦΜΗΝ ΖΙΧΕΝ †ΤΡΑΠΗΖΑ
 ἢ ΠΕΚΚἸΘΟ ΑΚΩΑΝΟΥΩΩ ΕΘΕΚ †ΩΟΥ ἢ ΠΑΡ-
 ΧΗΑΓΓΕΛΟΣ ΜΗΧΑΝἸ ΠΑΡΧΗΣΤΡΑΤΥΓΟΥС ἢ ΠΙ-
 ΟΥΡΟ ἢ ΜΗ. ΧΩ ἢ ΜΙΧΗΡΑ ΝΕΜ ΜΟΡΦΑΝΟΣ
 ΕΘΡΟΥ ἰ ΕΒΟΛἪ ΤΟΤΚ ΕΡΕ ἢ ΟΥΖΟ ΕΡ ΟΥΩΗΗ 5
 ΕΥΜΕΖ ἢ ΡΑΩΙ ΕΡΕ ἸΟΥСΩΜΑ ΖΩВС ἢ ΠΩΙ ἢ
 ΤΕΚΣΟМ. †ΧΩ ἸМОС НАК ΧΕ ΠΕΚΩΟΥΩΟΥΩΙ
 ΝΑΩΩΠΙ ΕΩΩΠ ἢ ΠΕἸΘΟ ἢ Φ† ΝΕМ ΠΑΡ-

ΛΑ. В. ΧΗΑΓΓΕΛΟΣ | ΕΘ ΟΥΑВ ΜΗΧΑΝἸ ΟΥΟΖ ΑΚСЕЛ-
 СΩЛК ΩΟΠ ΕΡΟК ἢ ΟΥΩЕММО ἪЕМ ΠΕΩΩΑΙ ΕΘ 10
 ΟΥΑВ ΟΥΟΖ ΑΡΙ ΟΥΝΑΙ ΝΕΜΑQ. ΠΑΡΧΗΛΓΓΕΛΟΣ
 ΔΕ ΜΗΧΑΝἸ ΝΑΙ ΕΒΟΛἪ ΧΩК ἸТЕΩΩΠК ΕΡΟQ
 ἪЕМ ΟΥΡΑΩΙ ἸТЕQОЛК Ε ἪΟΥΗ Ε ΤΑΥΛΗ ἢ
 ΠΟΥΡΟ ἪЕМ ΟΥΟΥНОQ ΕΡΕ ΠΕΚΖΟ ἢ ОΙ ἢ ΟΥΩΗΗ.
 ΕΩΩΠ ΑРЕΩАН ΟΥΡΩМΙ ΕРЕТІН ἢ ΖΛІ ἢ ΤΟТК 15
 ἪЕМ ΠΕΖООУ ἢ ΠΑΡΧΗΑΓΓΕΛΟΣ ΜΗΧΑΝἸ ἢΠ
 ΕΡ ΕΡΑΡΚΟС Ε† ΝΑQ †ΧΩ ἸМОС НАК ὦ ΠΙМΕНІТ
 ΧΕ ΦΗ ΕТЕ ΠΙРΩМІ † ἸМОQ ΜΗΧΑΝἸ ΠΕ ΕТ

ΛВ. А. ΩΩΠ ἸМОQ ἢ ΤΟТQ | ΟΥΟΖ QQAI ἸМОQ ΩΑ Φ†
 ΕΧΩК QКΩВ ἸМОQ НАК ἢ В ἢ КΩВ ἢ СОН ΖΙΧΕΝ 20
 ПКАЗІ ΟΥΟΖ Φ† ΝΑΝΑΙ НАК ἪЕМ ТΕQМЕТОУРО
 ΧΕ ΠІНАІ ΩΟΥΩΟΥ ἸМОQ ΕΧΕΝ ΠІЗАП. ΠΑΛІН
 ССἪНОУТ ΧΕ ΝΑІ ἸТОУНАІ НОТЕН ΑΚΩΑΝΩΩΠ
 ΕΚ ΕР ΩΑІ ἢ ΠΑΡΧΗΑΓΓΕΛΟΣ ΜΗΧΑΝἸ ΚΑΤΑ
 ΛВОТ ΕТЕ СОУ ІВ ΠΕΖООУ ἢ ΠΕQ ΕР ΦМЕΥІ 25
 ἸТЕКQІРΩΟΥΩ ἪΑ ΠΕQ ΔΩРОН ἪЕМ ΟΥΡΑΩΙ
 ΚΑΤΑ ΤΕКΣОМ. ΝΘОQ ΖΩQ ΠΑΡΧΗΑΓΓΕΛΟΣ

ΛВ. В. QНАΩΩΠІ QМІНН Q†ΖΟ ἢ Φ† Ε ΧΩК | ἢ СНОУ

- ΝΙΒΕΝ ΖΙΝΑ ἸΤΕΡ ΕΡ ΖΜΟΤ ΝΑΚ Ἰ ΝΕΚΕΤΗΜΑ
 ΤΗΡΟΥ ΚΑΤΑ ΠΩΙ Ἰ ΠΕΚΜΕΥΙ. ΙΕ ΧΟΥΩΩ Ω
 ΠΜΕΝΡΙΤ Ἰ ΣΟΣ ΝΗΙ ΣΕ ΛΙΩΑΝΤ Ἰ ΟΥΜΕΤΗΑΝΤ
 ΙΕ ΔΩΡΟΝ ἈΝΟΚ ΤΗΑΤ ΝΑΚ ΞΕΝ ΦΡΑΝ Ἰ ΦΤ
 ΜΗ ΟΥΝΟΥΤ ΠΕ ΜΙΧΑΗΛ ΩΑ ΤΑ ΤΑΛΕ ΘΥΣΙΛ 5
 ΝΑΡ ἈΝΟΚ ΖΩ ΤΗΑΕΡ ΟΥΩ ΝΑΚ Ω ΠΜΕΝΡΙΤ
 ἸΤΑΣΟΣ ΚΑΛΟΣ ΞΕΝ ΟΥΜΕΘΜΗ. Ω ΦΗ ΕΤ
 ΣΟΥΤΩΗ ΞΕΝ ΠΙΝΑΖΤ ἸΤΕ ΠΟΣ. ΠΛΗΝ ΣΩΤΕΜ
 ἈΝΟΚ ΤΗΑΤΑΜΟΚ ΜΗ ΟΥΟΥΡΟ Ἰ ΟΥΩΤ ΑΗ ΕΤ
 ΑΓ. Α. ΘΗΩ ἸΞΕΝ ΤΧΩΡΑ ΟΥΟΣ ΣΕΧΗ ΞΕΝ ΠΕΡΣΙΧ 10
 ἸΞΕ ΖΑΝΤΑΓΜΑ ΝΕΜ ΖΑΝΜΕΤΗΑΤΟΙ ΟΥΟΣ ΞΕΝ
 ΝΑΔΑΞΙC(sic) ΤΗΡΟΥ ΩΑ ΚΞΕΝ ΟΥΑΙ ΕΥΘΟCΙ Ἰ
 ΚΕ ΟΥΑΙ ΟΥΟΣ ΠΟΥΡΟ ΣΑ ΠΩΩΙ Ἰ ΠΤΗΡΡ.
 ΑΡΕΩΑΝ ΟΥΑΙ ΣΕΜΗΕ ΟΥΜΕΤΩΦΗΡ ΟΥΤΩΡ ΝΕΜ
 ΟΥΑΙ ἸΤΕ ΝΑΤΔΑΞΙC ΟΥΟΣ ἸΤΕΡΤ ΝΑΡ Ἰ ΖΑΝ- 15
 ΤΑΙΔ ΕΥΟΙ Ἰ ΝΟΧ. ΜΗ ΑΓΙΡΙ Ἰ ΠΑΙ ΡΗΤ ΟΥΒΕ
 ΤΕΡΔΑΞΙC ΖΟΛΩC ΘΗ ΕΤ ΕΡΧΗ Ἰ ΞΗΤC ΑΛΛΑ
 ΑΓΙΡΙ Ἰ ΦΗ ἸΤΕΜΜΑΥ ΣΕ ΡCΩΟΥΝ ἸΞΕ ΟΥΝΙΩΤ
 ΤΕ ΤΕΡΔΑΞΙC ΟΥΟΣ ΡΞΕΝΤ Ἰ ΠΟΥΡΟ Ἰ ΣΗΟΥ
 ΑΓ. Β. ΝΙΒΕΝ ΟΥΟΣ ΟΥΟΝΩΧΟΜ ἸΜΟΡ Ἰ ΝΑΖΜΕΡ 20
 ΝΕΝΖΕΞΙC Ἰ ΠΙΚΟCΜΟC ΕΤ ΟΩ Ἰ ΞΙCΙ ΖΙ ΘΛΙΨΙC
 ΖΙΝΑ ἸΤΕΡΞΙΜΗ Ἰ ΟΥΠΑΡΡΗCΙΛ ΞΑΤΕΝ ΠΟΥΡΟ
 Ἰ ΦΡΗΤ Ἰ ΟΥΝΙΩΤ Ἰ ΡΩΜΗ ΩΑΤΕ ΖΑΝΚΕΧΩ-
 ΟΥΝΗ ΣΙΜΗ Ἰ ΟΥΖΜΟΤ ἸΒΟΛΖΙ ΤΟΤΡ. ΠΑΙ ΡΗΤ
 ΟΥΟΝ ΝΙΒΕΝ ΕΤ Τ Ἰ ΟΥΑΓΑΠΗ ΙΕ ΟΥΔΩΡΟΝ ΞΕΝ 25
 ΦΡΑΝ Ἰ ΠΑΡΧΗΑΓΓΕΛΟC ΡΩΟΠ ἸΡΟΡ ἸΝΟΥ-
 ΔΩΡΟΝ ΟΥΟΣ ΡΙΜΗ ἸΜΩΟΥ Ἰ ΦΤ Ἰ ΦΡΗΤ ΕΤ
 ΕΡΧΩ ἸΜΟC ἸΞΕ ΠΧΕ ΠΕΝΝΟΥΤ ΞΕΝ ΟΥΜΕΘΜΗ.

- Χε φη ἐτ ὡπ ἢ οὐπροφήτης ἥεν φραν ἢ
 λδ. α. ἢ οὐπροφήτης ἐρεβί ἢ πβεχε ἢ οὐπροφήτης |
 ογορ φη ἐτ ὡπ ἐρορ ἢ οὐθμνι ἥεν φραν
 ἢ οὐθμνι ἐρεβί ἢ πβεχε ἢ οὐθμνι ογορ φη
 ἐθ νατσε θηνογ ἢ οὐλφοτ ἢ μωογ ρορ γεν 5
 πα ραν σε ἢθωτεν να πxc αμην ἱσω ἱμος
 νωτεν σε ἢνε ρτακὸ ἢσε περβεχε. Ἐῶπ
 δε ακωανῖνι οὐδωρον ἢ φ† ἐξεν φραν ἢ
 περαρχναγγελος ἐθ ογав мηχανλ ἱε ογμε-
 θнант ἱε κε ρλι ἢ ἀραпн ἱτε κογси ἱτε 10
 нιω† ἥεν πωαι ἢ мηχανл ἢπε еρεр ρнт б
 ἥεν πιρωв мнпote ἢтектакὸ ἢ πεκhici ἢμιν
 λδ. β. ἱμοκ алла наг† | ρολωс ἥεν οὐταχρο ат-
 бне скандалон. Χε παρарχнаγγελος мηχανл
 ρῶπ ἱμωογ ογορ ρῖνι ἱμωογ ἢπεμθο ἢ 15
 φ† егсθoi ἢ сθoi ἢ ογqi ογορ ρбi ἢ псoбнi
 ἐсωογ ρина ἢтоγ cov† нωογ ἢ ρанλгaθoн
 еγoi ἢ ниω† ογορ ἢτερбiтоγ ἢ тогq ἢ φ†
 ρина ἢтоγнoгem ἐβολρa никoлacic ѿa ἐнеρ.
 Алла тeнoгѡѡ e ἐмi e нн eтe φ† † ἱμωογ 20
 ἢ ѡeвiѡ ἢ нiрoмi eт ἱнi ογѡογѡoγѡи нeм
 нiагaпн нeм нiмeтнaнт eтoγ† ἱμωογ ἢ
 λε. α. φ† ἥεν φραν | ἢ παρарχнаγγελος ἐθ ογав
 мηχανл. Νθορ δε ρер διακωνин ἱμωογ ἥεν
 пикoсмoс ογορ λγѡaнoγѡтeв ἐβολρa пaи 25
 eѡн ѡaρѡпoγ eрoρ e мeнaγλнoγ ἢ пeρoγpо.
 Cѡтeм eθpитaмѡтeн e тaи apчн eт oи ἢ
 ниω† ρина ἢтeтeн† ѡoγ ἢ φ† ἢ παρарч-

- ΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ. ΝΕ ΟΥΟΝ ΟΥΜΑΙΝΟΥΤ
 Ì ΡΩΜΙ Ì ΘΜΗΙ ΉΕΝ ΣΕΝΑΖΩΡ ΤΒΑΚΙ ΓΜΕΙ Ì
 ΤΜΕΤΜΑΝΤ ΝΕΜ ΤΑΓΑΠΗ È ΠΕΩΡΑΝ ΠΕ ΔΩ-
 ΛΕ. Β. ΡΟΘΕΟΣ. ΟΥ ΟΖΝΕ ΟΥΟΝ ÌΤΕ ΦΑΙ Ì ΟΥΒΟΗΘΟΣ
 ÌΜΑΥ È ΠΕΩΡΑΝ ΠΕ ΘΕÒΠΙΣΘΕ ΝΕ ΟΥΕΥΣΕΒΗΣ 5
 ΟΥΗ ΤΕ ΘΑΙ ΕΣΧΗΚ ÈΒΟΛ ΉΕΝ ΠΙΝΑΙ ΝΕΜ ΤΛ-
 ΓΑΠΗ Ì ΦΡΗΤ Ì ΠΕΩΖΑΙ ΟΥΟΖ ΝΕ ΟΥΟΝ ÌΤΩΟΥ
 Ì ΟΥΗΩΤ Ì ΔΩΡΟΝ ÈΧΕΝ ΦΡΑΝ Ì ΦΤ Ì ΠΙΑΡ-
 ΧΗΛΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΙΣΧΕΝ ΠΙΣΗΟΥ
 ÈΤΑΓΘΩΥΤ ΝΕΜ ÌΟΥ ÈΡΗΟΥ ΟΥΟΖ ΝΑΥΟΙ Ì 10
 ΛΛΟΥ Ì ΠΙΒ ΟΥΟΖ Ì ΝΟΥΙΟΥΤ ΣΩΣΠ ΝΩΟΥ Ì
 ΟΥΗΩΤ Ì ΚΛΗΡΟΝΟΜΙΑ ΕΣΟΥΕΣΘΩΝ ΉΕΝ ΟΥ-
 ΜΕΤΡΑΜΑΔ ΝΕΜ ΖΑΝΧΡΗΜΑ ΕΥΟΥ ΝΕΜ ΖΑΝΜΗΩ
 ΛΕ. Α. Ì ΖΜΟΥΤ ΙΣΧΕΝ ÈΣΩΟΥ ΨΑ ÈΖΩΟΥ ΨΑ ΤΕΒΗΩΟΥÌ
 È ΝΑΩΩΟΥ ΝΕΜ ΠΩΣΠ Ì ΝΕΝΚΟΣΜΗΣΙΣ Ì ΠΙ- 15
 ΚΟΣΜΟΣ. ΟΥΟΖ ΠΑΙ ΙΒ ΝΕ ΟΥΟΝ ÌΤΩΟΥ Ì
 ΟΥΣΥΝΗΔΕΣΙΣ È ΝΑΝΕΣ ÈΒΟΥΝ È ΦΤ ΝΕΜ ΠΕ-
 ΡΑΡΧΗΛΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ. ΑΥΩΑΝΦΟΖ
 ΔΕ È ΣΟΥΙΒ ΚΑΤΑ ÌΒΟΥΤ ΨΑΥΩΩΟΥΨ È ΤΘΥ-
 ΣΙΑ ΙΣΧΕΝ ΨΩΡΠ Ì ΣΟΥ ΙΑ ÈΤΕ ΙΒ ΚΑΤΑ ÌΒΟΥΤ 20
 ΕΥΟΥΩΡΠ Ì ΠΙΔΩΡΟΝ ΝΕΜ ΠΙΗΡΠ È ΤΕΚΚΛΗΣΙΑ
 ÌΤΕ ΠΙΑΡΧΗΛΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΉΕΝ
 ΟΥΗΩΤ Ì ΣΠΟΥΔΗ ΧΩΡΙΣ ΜΕΤΑΡΚΟΣ. ΜΕΝΕΝΣΑ
 ΛΕ. Β. ΦΑΙ ΨΑΥΒΩΤΕΒ Ì ΟΥÈΣΩΟΥ È ΑΥΖΙΤΟΥΤΟΥ È ΠΩ-
 ΡΩΟΥΨ Ì ΝΙΒΡΗΟΥÌ ΝΕΜ ΝΙΛΓΑΠΗ ΕΥΕΡ ΠΡΕΠΙ 25
 È ΠΖΩΒ Ì ΠΙΛΑΟΣ ΟΥΟΖ ΜΕΝΕΝΣΑ ΠΙΧΙΝΒΙ ÈΒΟΛ-
 ΉΕΝ ΝΙΜΥΣΤΗΡΙΟΝ Ì ΡΕΩΤΑΝΒΟ ΉΕΝ ΠÈΖΟΥ
 Ì ΙΒ ΚΑΤΑ ÌΒΟΥΤ ΨΑΥΘΩΟΥΤ Ì ΟΥΟΝ ΝΙΒΕΝ

- ΕΤ ΨΑΤ Ì ÆΡΕ ΝΕΜ ΖΑΝΒΕΛΛΕΥ ΝΕΜ ΖΑΝΒΑΛΕΥ
 ΝΕΜ ΝΗ ΕΤ ΕΡ ÆΛΕ ΖΙ ΖΑΝΟΡΦΑΝΟΣ ΝΕΜ ΖΑΝ-
 ΧΗΡΑ ΝΕΜ ΝΙΩΕΜΜΙΩΟΥ ΟΥΟΣ ΕΥΔΟΖΙ ÈΡΑΤΟΥ
 ΕΥΕΡ ΔΙΑΚΩΝΙΝ ÌΜΙΩΟΥ ÆΕΝ ΟΥΝΙΩ† Ì ΜΟΘΗΕC
 λζ. α. Ì ΨΥΧΗ ΝΕΜ ΟΥΟΓΩCΘΕΝ Ì ΠΠἁ ΝΕΜ | ΟΥΡΑΩ15
 Ì ΖΗΤ ΨΑΤ ΟΥΧΩΚ ÈΒΟΖ Ì ΠΙΟΥΩΜ. ΤΟΤΕ
 ΨΑΥΙΝΙ ΝΩΟΥ Ì ΟΥΗΡΠ ΕΓCΟΤΠ ΕΥΩΤΖ ÈΡΩΟΥ
 ΨΑΤ ΟΥΧΩΚ ÈΒΟΛÆΕΝ ΠΙCΩ ΨΑΓΘΩΖC ÌΤΟΥΛΦΕ
 ÆΕΝ ΟΥΝΕΖ ΕΓΤΑΙΗΟΥΤ ΕΥΧΩ ÌΜΟC ΧΕ ΜΑΩΕ
 ΝΩΤΕΝ ÆΕΝ ΟΥΖΙΡΗΝΗ Ω ΝΕΝΜΕΝ[Ρ]Α† Ì CΠΗΟΥ 10
 ΧΕ ΔΝΕΡ ΠΕΜΠΩΑ Ì ΟΥΝΙΩ† Ì ΤΑΙΟ Ì ΦΟΟΥ
 ÆΕΝ ΠΧΙΝÌ Ì ΝΕΤΕΜΒΑΛΑΥΧ ÈΘ ΟΥΑΒ ÈΒΟΥΝ
 È ΠΗ Ì ΝΕΤΕΝ ÈΒΙΑΙΚ. ΦΑΙ ΔΕ ΑΥΧΕΜΟΥ ΕΥΡΑ
 ÌΜΟQ ÆΕΝ CΟΥ ἱΒ ΚΑΤΑ ΛΒΟΤ ΨΑΤΕ ΠΟΥΩΕΝ-
 λζ. β. ΝΟΥCΙ | ΦΟΖ È ΜΑΙ ΝΙΒΕΝ ÌΤΕ ΤΧΩΡΑ ΤΗΡC 15
 Ì ΧΗΜΙ ΟΥΟΣ ΝΑΡΕ ΟΥΜΗΩ ΨΟΥΨΟΥ ÌΜΙΩΟΥ
 Ì ÆΗΤΟΥ ÌCΕ† ΩΟΥ Ì Φ† ΠΟΥΡΕΦΘΑΜΙΔ ΕΘΒΕ
 ΠΩΟΥ Ì ΝΟΥΖΒΗΟΥÌ ÈΘ ΝΑΝΕΥ ÌCΕ† ΤΑΙΔ Ì
 ΕΜΤΟΝ Ì ΝΟΥΙΟ† ÈΤΑΥΧΦΩΟΥ ÈΡΕ ΡΩΜΙ ΝΙΒΕΝ
 † ΤΑΙΔ ΝΩΟΥ ÈΘΒΕ ΤΟΥΠΡΟΖΕ[ΡΕ]CIC ÈΘ ΝΑΝΕC 20
 ÈΤΑΥΟΥΩΝΖC ÈΒΟΛ ÆΕΝ ΦΡΑΝ Ì Φ† Ì ΜΗΧΑΗΛ.
 ΑΥΧΕΜΟΥ ΔΕ ΟΥΝ ΕΥΦΗΤ ÈΒΟΛΖΑ ΠΩΟΥ ÈΤ
 ΨΟΥÌΤ ΑΛΛΑ ΝΑΡΕ ΤΟΥΖΕΛΠΙC ΤΑΧΡΗΟΥΤ ÆΕΝ
 λη. α. Φ† ΝΕΜ ΠΙΑΡΧΗΛΓΓΕΛΟC ÈΘ ΟΥΑΒ | ΜΗΧΑΗΛ.
 ΑCΨΩΠΙ ΔΕ ΜΕΝΕΝCΑ ΟΥCΗΟΥ ΕΓΟΙ Ì ΝΙΩ† 25
 ΕΥΜΗΝ È ΠΑΙ ΖΩΒ ΦΑΙ Ì ΠΑΙ ΡΗ† ΑΦΟΥΑΖ-
 CΑΖΝÌ ÌΧΕ Φ† ΕΨΤΕΜΘΡΕ ΤΦΕ Ì ΟΥΜΟΥ Ì
 ΖΩΟΥ ΖΙΧΕΝ ΠΚΑΖÌ Ì ἱ Ì ΡΟΜΠΙ ΕΘΒΕ ΝΙΝΟΒÌ

ἢ νιῶνρι ἵτε νιρῶμι ῶατε πκαρι τηρῳ ἢ
 χημι ῶορτερ nem nh ἔτ ῶοπ ἢ ῑητῳ εῶβε
 πῑσι ἢ ἱμετατσί nem πτακο ἢ πῑκο ἢ
 φρηῑ ἔτ ῑῑνοῡτ Ῥοτε ἂ οὔμηῶ χα τοτοῡ
 ἔβολ αὔμοῡ nem νιτεβνωοῡ ἁγῳῑ ἔβολ 5

Ἄη. β. εὔσοπ σε οὔει | ἢπε πῑῶοῡ ἵτε ῑῶν ἢ ἔ
 πῶι οὔδε οὔμοῡ ἢ ῑοῡ ἢπ εῑ ἔ πεснт
 ῑῑxen πκαρι ἢ ῑ ἢ ρομῑ εὔμην. Παῑ ρῶμι
 δε ἔθ οὔαβ nem τεῑςῑῑ ἢπ οὔχα τοτοῡ
 ἔβολ ῑεν φη ἔ ναιῑρι ἢμοῡ κατὰ ἂβοτ 10
 εὔῳβῑ ἢ φῑ nem πεῑαρχηἁγγελοс мнханл
 εὔσω ἢμοс σε φῑ ἢ мнханл ἢп ерῳли ἢ
 πεκῶρον οὔδε τεкарапн ἔβολῑарон ἂνον
 ῑа некѣвѣлк оῡοῑ ἔти εὔῑен наῑ αὔῑιτοτοῡ
 ἢ ῑивт ῑοῡ οὔн оῡοῑ ἂ οὔμηῶ ἵτε ἵοῡ- 15

Ἄθ. α. τεβνωοῡ ῑακο. Ἐταῡσωк δε ἔβολ | ἢ ρομῑ
 βῑ αὔῑιτοτοῡ ἔ ἱμαῑ ῑῑ ἂ ῑῶν νῑвен ἔт
 τοῑ νῶοῡ κην ἔ αὔер ῑаε ἔβηл εὔκοῡσι
 асσωсп νῶοῡ ἢ οὔτεβνωοῡ τηροῡ αὔμοῡ
 ἔβηл ἔ οὔἔσωοῡ ἢ οὔῳт. Πεῑε πεῑςῑῑ 20
 ἢ ρῶμι ἔ τεῑмакариἁ ἢ ῑῑῑи σε ὦ та сῶни
 ἂри ἔми се φοοῡ пе соῡ ἱἁ ἢ παῑπῑ πεῑрасῑ
 δε пе πῶи ἢ πῑαρχηἁγγελοс ἔθ οὔαβ мн-
 ханл. Марен ῑῑῳοῡῶ ἔ πῑῶρον ἵтентниῑ
 ἔ πῑοῑκonoмoс ἵтентῶт ἔ παῑ ке ἔсῶοῡ 25

Ἄθ. β. ῑῑа ἵтентсῶт ἢ πῶи ἢ πῑαρχηἁγγελοс |
 ἔθ οὔαβ мнханл аηῶанмоῡ δε ἂνον на
 пῑс аηῶан ὡнῑ ἂνον ἵοῡῑ οὔн не оῡοῑ

- μαρε φραν ἢ πῶς ῥωπι εἰς μαρῶν τῶν
 ἐνεῖ. Πες τερεσιμι δε μαρ σε ρωνῆ ἡσε
 πῶς ὦ πα con σε ρ nemni ἡσε παι ἡκαρ σα
 ἡοῦν ἢ παρητ ἰσεν ἡατη ἢ σαρ ἀλλα
 ἡπιχεν ρεπι ἡταερετιν ἡμοκ σε οῦει †σωοῦν 5
 ἢ νη ἡταῦῥωπι ἡμον. †νοῦ δε οῦνιῶ† πε
 πα ρῶι σε ἡπ eker πῶβῶ ἢ πα ῶρον ἢ
 ρ. λ. †† ἀριοῦ ὦ πα con ἢ φρη† ἡτακxoc | ἡτ
 α τοοῦ δε ῥωπι ἢ coῦ ἡβ ἢ παῶπι αῦτωοῦ-
 νοῦ ἰσεν ῥωρπ ἡμαῶ αῦxωκ ἡποῦῥεῖν 10
 ἡπτηρῥ ἡβολ οῦοῦ ἡπ οῦxωσι ἢ ῥλι ἡτε
 πchoῦ ἡποῦ ῥcθεν οῦοῦ ἡπε ῥλι cωxπ
 πωοῦ ἡβελ ἡῦκοῦσι ἢ νῶιτ nem οῦκοῦσι ἢ
 ηρπ ῥατε ἡοῦ κε ῥεβcω αῦκην ἡβηλ ἡ νη
 ἡτ οῦῖcμοῦ ἢ ἡητοῦ ῥολωc. Μαῦχη δε 15
 ἡεν ναι μαῦ cμοῦ ἡ †† nem παρχηαῦελοc
 ἡθ οῦαβ μηxηλ εῦῥωc οῦοῦ εῦcμοῦ ἡ ††
 ἢ πἡῥοοῦ nem πἡxωρῥ ἡεν ἡαν ep μωοῦ
 ρ. β. εῦοῦ | ἡβολ εῦxω ἡμοc σε ὦ πενῶc ἡηc πῶc
 ἀρι βονῆιν ἡρον ὦ παρχηαῦελοc μηxηλ 20
 μα†ῥο ἢ πῶc ἡxων ῥινα ἡτεῦαοῦων ναν ἢ
 τxix ἢ πεῦῥμοτ nem πεῦcμοῦ μηποτε ἡτεῦ-
 τακο ἡτοτεν ἡσε τῥελπic ἡτε τεκ ἀραπῃ
 nem πεκῶρον φαι ἡτ ενῖνι ἡμοῦ ἢ ††
 ἡxεν πεκραν ἡθ οῦαβ ὦ παρχηαῦελοc 25
 μηxηλ. Μῶοκ ἡτ cωοῦν ἢ nemηητ nem
 τεῖαῦαπῃ ἡῥοῦν ἡροκ οῦοῦ ἡμον ἡταν ἢ
 οῦπροcταηc ἡβηλ ἡροκ ἡοοκ ἡτ οi ναν ἢ

Ἰᾶ. α. πρoστατῆς | ἰς ἐν τεν μετκοῦσι ὡα ἱνοῦ
 ἑῖνα ἡτεκερ πρεσβεῖν ἐς ὧν ἡ πεμθο ἡ φῆ
 πενσωτηρ. Ἄνον μεν ἱνοῦ τεν ἱεὶ ἐροκ
 ὦ πιραιωοῦ ἡ ἡ γαθοο μῆχανῆ παρχηαγ-
 γελοο ἐθ οὔαβ ἰς ἐ ἑωῖ πε ἡ τε παῖ νῖωῖ 5
 ἡ ἐμκαρ ταρον ἑεν τεν ἡ δὲ μενενα νῖλ-
 παῦ ἑτανσεμνητοῦ μεν φῆ οὔορ μεμακ
 οὔν σε ἡ μενσωσι ἡ πεκαωρον μεν τεκμετ-
 ναντ μαρε τεκμετᾶγαθοο ἐρ ὡορπ ἡ ταρον.

Ἰᾶ. β. Κῶῖ ἡτεν φῆ ἡτεκερ οὔνῖωῖ ἡ ναι μεμαν 10
 οὔορ ἡτερολτεν ἐβολῆεν παῖ βιοο ἡ ἐφληοῦ
 ἡ φρηῖ ἡ μεμιοῖ τηροῦ σε οὔει ἑηππε ὦ
 πενπρoστατῆς κῆαῦ ἐ νῖ ἑταῦταρον ἐθε
 μεννοβι νανες ναν ἡτενμοῦ ἱνοῦ φμοῦ
 φα οὔον νῖβεν ῥσωτπ ἐεοτε πωνῆ χωρις 15
 οὔταρ ἐθ νανερ μῆποτε ἡ τε παῖ εοσεχ
 μοῦν ἑς ὧν ἡτεκερ πωβῖ ἡ πεκαωρον μεν
 πεκμετναντ ἐτανσεμνητοῦ μεν φῆ μεμακ
 εωκ σε ἱμετρηκῖ ἱρι ἡ οὔμῖω ἡ εβνοῦ

Ἰᾶ. γ. εὔσωκ ἐ φμοῦ οὔορ ῥεορ ἡ νῖρῖων | εῖροῦ 20
 χα τοτοῦ ἐβολ. ἱνοῦ δε ἡνον τενοῦων
 ἡτενμετατσομ ἡ πεμθο ἡ νεκσις ὦ παρ-
 χηᾶγγελοο μῆχανῆ ἡπερερ πενωβῖ ἐθε
 μεννοβι ἀλλὰ ἡριοῦ μεμαν ἡ φρηῖ ἐτ
 εβνοῦτ Σε παγγελοο ἡ πῶς ῥεκοτ ἡ πκῶῖ 25
 ἡ οὔον νῖβεν ἐτ ἐρ εοῖ ἡ τερεν οὔορ
 ῥναναεμοῦ ῥσω ἡμoo ἡσε δαῦια ἐθε εα-
 νοῦον σε ῥωανῖ ἡμωοῦ ἑεν οὔεβων ῥσω

- ἸΜΟC ΟΥΝ ΧΕ ΠΙΘΜΗ ΓΚΩ† ΝCΑ ΩΙΚ Μ Π ΕΖΟΟΥ
 ΠΒ. Β. ΤΗΡQ ΠΟC ΔΕ ΓΝΑΙ ΟΥΟZ Q† | †ΝΟΥ ΔΕ Ω
 ΠΕΝΠΡΟCΤΑΤΗC ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΠΑΡΧΗΑΓ-
 ΓΕΛΟC ΚΝΑΥ ΝΘΟΚ Ε ΠΖΩΒ ΤΗΡQ ΝΤΕ ΝΕΚΕ-
 ΒΙΑΙΚ ΟΥΟZ ἸΜΟΝ ΝΤΑΝ ΝΟΥCΑΧΙ ΕCΟQ ΕΒΗΛ 5
 Ε ΦΑΙ ΖΟΛΩC ΧΕ ΑΝΚΗΝ Ε ΜΟΥ ΕΜΑΩΩ ΑΡΙ
 ΒΟΗΘΗΝ ΕΡΟΝ Φ† ΠΕΝ CΩΤΗΡ ΟΥΟZ ΤΕΝCΩ Μ
 ΠΑΙ ΚΕ CΑΧΙ ΦΑΙ ΧΕ ΤΕΝCΜΟΥ Ε ΠΟC ΠΟC ΠΕ
 ΕΤ ΑQ† ΟΥΟZ ΠΟC ΠΕ ΕΤΑQΘΙ ΦΟΥΩΩ Μ Φ†
 ΜΑΡΕQΩΠΙ QCΜΑΡΩΟΥΤ ΝΧΕ ΦΡΑΝ Μ Φ† ΩΑ 10
 ΕΝΕΖ ΑΜΗΝ. ΟΥΟZ ΕΒΟΛΒΕΝ ΝΑΙ CΑΧΙ ΝΕΜ
- ΠΓ. Α. ΝΗ ΕΤ ΙΝΙ ἸΜΩΟΥ ΝΑΡΕ ΝΙΘΜΗ ΧΩ ΜΗΩΟΥ |
 ΙCΧΕΝ CΟΥ ΤΒ Μ ΠΑΘΠΙ ΟΥΟZ ΝΑΥΜΗΝ ΕΥ†ΖΟ
 Ε Φ† Μ ΜΗΧΑΗΛ ΩΑ ΑCΠ Θ† Ν CΟΥ ΙΑ Μ
 ΠΛΑΒΟΤ ΑΘΩΡ ΕΤΕ ΠΕQΡΑC† ΠΕ CΟΥ ΤΒ ΝΤΑQ 15
 ΠΕ ΠΙΝΙΩ† Ν ΕΖΟΟΥ Ν ΩΑΙ Μ ΠΑΡΧΗΑΓΓΗΛΟC
 ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ Μ ΦΡΗ† ΕΤΕΝΘΟΥΗΤ Μ
 ΦΟΟΥ Ν ΕΡ ΩΑΙ ΝΑQ ΑΝΟΝ ΔΕ ΝΕΜΩΤΕΝ Ω
 ΝΕΝΜΕΝΡΑ† ΕΤΑΥΦΟZ ΔΕ Ε ΦΝΑΥ Μ ΠΙQΙΡΩ-
 ΟΥΩ Ε †ΘΥCΙΛ ΕΘ ΟΥΑΒ ΝΑ Ν ΑΡΟΥΖΙ CΟΥ ΙΑ 20
 ΠΕ ΧΩΡΖ Ν CΟΥ ΤΒ ΚΑΤΑ ΑΒΟΤ ΤΟΥCΥΝΗΘΙΛ
- ΠΔ. Β. ΑQΖΙ ΤΟΤQ ΝΧΕ ΠΙΠΙCΤΟC Ν ΡΩΜΗ | ΤΑΦΜΗ
 ΕΤΕQΕΥCΕΒΗC Ν CΖΙΜΗ ΠΕCΑQ ΝΑC ΧΕ Ω ΤΑ-
 CΩΝΗ ΤΕ ΖΕΜCΙ ΔΕ ΕΡΕ ΕΡ ΟΥ ΜΗΤΕ ΕΜΙ ΑΝ
 ΧΕ ΡΑC† ΠΕ ΠΩΑΙ ΜΗ ΑΡΕ ΕΡ ΠΩΒΩ Μ ΠΙΔΩ- 25
 ΡΟΝ Ν ΑΓΛΑΘΟΝ ΜΗ ΑΖΡΩΩ ΕCΩ ΝΧΕ ΠΕΡ ΦΜΕΥΙ
 ΕΤ ΤΑΙΝΟΥΤ Μ ΠΑΡΧΗΑΓΓΗΛΟC ΜΗΧΑΗΛ ΦΑΙ
 ΕΤ ΖΟΛΧ ΖΙCΧΕΝ ΠΕΖΗΤ ΧΕ ΟΥΕΙ Ω ΤΑ CΩΝΗ

- ἡπε ἡ ὅρε νε ρατ †ζελπις ἡτε φ† σε ἡθοο
 ἔτ ἐρ ζμοτ ναν ἡ ζωβ μιβεν. πεσε †μα-
 καρὶλ δε ἔτεμμαγ σε καλως ακῖνι νηι ἡ
 ταςυμφονιὰ ἐθ μεζ ἡ ραωι καλως ακῖνι
 π̃α. α. νηι ἡ οὔκολσελ | νεν οὔραωι νεν οὔμετ-5
 ραμαδ ἡτε νενψυχῃ ἔτε φαι πε π ἐρ φμεγῖ
 ἔτ ταηοῦτ ἡ πιαρχηαγγελος ἐθ οὔαβ μι-
 χανλ Ταφμηι ὦ πασον σε ιςεν ὡρπ ἡ
 φοοῦ ὡα †ηοῦ ἡπεс ταγιο ἡσε οὔ μοῦμι
 ἡ ἐρμη βεν ναβαλ οὔοζ ἐρε οὔχρωμ οὔωμιο
 βεν πα σα βοῦν εἴβε πωαι ἡ πιαρχηαγγελος
 ἐθ οὔαβ πενπροστατης μιχανλ. †ηοῦ δε
 ὦ πασον αναγ σε χναῖρ οὔ μηποτε ἡτε
 πενδωρον тако οὔοζ ἡτεν† ὅσι ἡ πι κε
 π̃α. β. οὔαι ἔτ ακηη ἡ αιγ | σε οὔει ανσωτεμ ε 15
 πσαβ παγλος ρσω ἡμος σε φη ἔταρζι τοτq
 ἐ ἱρι ἡ οὔαλαθον μαρερσοκq ἐβολ ὡα πε-
 ζοοῦ ἡ οὔωνε ἐβολ ἡ πεν ὅс ἡс π̃с ζηппе
 οὔν λνον ανζι τοτεν ἐ πιζωβ ἐθ νανερ
 μαρενρωις ἡ тенσοκq ἐβολ. Πεσαq δε нас 20
 σε οὔ πε ἔτωоп ναν ὦ τасωνι ιςε ρρωωι
 ἐ φη ἔτενωат ἡμοq πεсас βεν οὔραωι σε
 οὔον οὔμοῦκι ἡ ωῖк ἡ τοτεν сеппωа ἡтен-
 хаq βα τοτοῦ ἡ νисηοῦ νεν οὔκοῦσι ἡ
 νεζ ρρωωι ἐ †hre νεν пөωсc ἡ τὰφε ἡ 25
 π̃ε. α. νисηοῦ | ἀλλα ἡμον ἡ ωит ἡταν οὔδε οὔсоῦδ
 πεсaq σε тафμηι ὦ τасωνι ἐρε ναι ωоп
 ναν πε ἡмонтен ἐсωοῦ ἐωатq ἀλλα πε ете

- ζῆναρ ἢ φτ μαρερῳπι φτ κωτ ἵσα ζλι ἢ
 TOTEN ἂν εβηλ εΤΕΝΧΟΜ ἢ φρητ ἐτ εβηογτ
 ΧΕ τῆναμενριτκ πῶς ΤΑΧΟΜ ΝΑΝΕ С ἵΤΕΝ† ἢ
 ΟΥΚΟΥΣΙ ΕΞΟΤΕ ἵΤΕΝῳΤΕМ† ζλι ἐ πτηρρ ἀλλὰ
 φη ἐταρὶ ζΙΧΕΝ παρῆ† τῆναχορ ΝΕ ΖΗΠΠΕ 5
 ΟΥΟΝ ΚΕ ΖῶΟС ἵΤΕ ΠΙΟΥΑΙ ΠΙΟΥΑΙ ΕΘΒΕ ΠΙ-
 ΜΟΥ ΔΥΚΗΝ ἵСΕΠΙ ΝΑΝ τῆναβι ἢ παζῶОс ἢ
 ΜΕ. В. ῳορп ἵтаῳοпρ | ἢ соγο ἐ πсов† ἢ πιδῳρον
 καλοу ἵτερρῳι ἢ πιδῳρον ΕΘΒΕ ΠΙΛΛΟС ΕΘΒΕ
 ΠΙΖῶН ΝЕМ ΕΘΒΕ ΠΧῳρ ἢ πисογὸ ἀρεῳαν ρас† 10
 ΔΕ ῳοπι τῆναβι ἢ φη ἐτε φων ἢ ζῶОс ἵΘΟ
 Ζῶ ἵтаζῶλ ἵтаῳοп ἢ ኃητρ ἢ ογῆсῳοу ἢ
 ΤΕΝῳΑτρ ἐ πι ῳαι ἢ ρас† ΧΕ ἵΘΟρ πε π-
 ηῳ† ἢ ῳαι ἵΤΕ ΠΑΡΧΗΑΓΓЕЛОС ἐΘ ογав
 ΜΗΧΑΗΛ ΟΥΟΖ ΑΝῳΑΝΧΙΜΙ ΤΕΝΝΑΟΥΟМ ΑΝῳ- 15
 ΤΕМΧΙΜΙ ΤΕΝΝΑ† ῳοу ἢ φτ. ΟΥΟΖ ΑΝῳΑΝ-
 ΕΙΣ. Α. ΜΟΥ ΟΥН πῶс πε ἐΘ ΝΑῳΟΠΤΕΝ | ἐρορ ΧΕ ΟΥΕΙ
 ἵΠΕ ΝΧῶСИ ἢ περῳῳρον. ΠΕХЕ τсοφιαстнс
 ἢ сζιμι ΝΑρ ῳ ΠΑ сои ΠΑ ΖῶОс ΝЕМ φῶк
 ἵМАГАТОУ ΑН ΑΛΛΑ ΝЕМ ΠΑ ΚΕ ΕРῳοи ОΥΟΖ 20
 †† ἢ та ψγχη ἐхен π ῳῳρον ἢ πῶс ΝЕМ
 τῆметнаητ ΠΕХЕ песζαι ΔΕ ΝΑс ΧΕ ΚΑΛῶс
 ῳ та сои оγпрозересис ἐНАНЕС Αρε ογ-
 онс ἐВОЛ ΠΛΗН Χῶ ἵΠΕ ΕРῳοи ΝΕ ἐ πсин-
 зῶВс † ἵΤΕ ΚΕ ἂφε ἢ ኃητρ ἢ φρη† ἢ πсΑХΙ 25
 ἢ πисаb παγλос ΜΕΝΕΝСА φαι Αρβι ἢ περ-
 ΕΙΣ. В. ΖῶОс φη ἐτερῳι | ἢ нιμγстнριон ἢ ኃητρ
 Αρτнιρ ἂΑ πисογὸ ογοζ Αρ† ἢ πисογὸ ἢ

- ποικονομος ἐ ἀρκότη ἐ περην ἔεν οὐραυ
 εἰσὼ ἡμος χε γηππε ἂ πῶς σοῦτ̄ ναν ἡ πῶω
 ἡ πιδωρον Ἀσῶπι δε ἔτα ῶωπ ῶωπι ἡ σογ
 ἡ ἂ ἁωρ ἁκῶτ̄ ἐρογ ἡχε ἡεῦσεβης ἡ
 εἰμι οὐοῖ πεχαῖ ἡαῖ χε ὦ πα συν τῶνκ 5
 ὅι ἡ πα ῖβως ῖνα ἡτεκναγ μῆ κνασιμι ἡ
 πῆεσωγ ῖνα ἡτενσεβτ̄ ἐ πῶω ἡ νισμνογ
 ἐθ̄ ἡνογ ῖαρον. Ἀροῦωω δε ἐ ἐμι ἐ τεσπρο-
 ρ̄. α. ῖερεσις πεχαῖ ἡας χε ὦ ταςῶνι αἰωανῶι
 ἡ πε ῖβως οὐοῖ ἡτε ἐρ οὔωω ἐ ὅι σμογ οὔ 10
 πε ἐτ̄ ἐρε αἰῖ ἔεν παἰ ἡωτ̄ ἡ ῶαι ἡ φοογ
 Χε οὔει δε ἡνοκ οὔεωοῦτ̄ αἰωανῶω ἐ μα
 ἡιβεν εἰοι ἡ παἰ ρητ̄ ἡμον ῶπι ῖισωι ἡε-
 εἰμι δε ἡθος ἡμον ῶσῶνι εῶρεσεβωω ἡ πεε-
 σωμα μαλιστα ἔεν ἡεκκλησιᾶ. Ἐτασσωτεμ 15
 δε ἐ ναι εἰσι ἡχε ἡεῶσεβης ἡ εἰμι
 ἁεἰμι ἔεν οὔἡωωπ οὐοῖ πεχας χε οὔοι
 ἡἡ ὦ παμενριτ̄ ἡ συν οὔ πε φαι ἐτ̄ ἐκσῶ
 ρ̄. β. ἡμογ ἡἡ ἡ φοογ μῆ ἡηφωρς ἡ φοογ
 οὐοῖ ἡἡ ἐρ ῖ μῆ ἡνοκ ἡεμακ οὔεσωμα ἡ 20
 οὔωτ̄ ἡἡ ἡμον τοι ἡἡἡ ἡεμακ ἔεν ἡπρ-
 οσφορα μῆ κῶι ἡ τοτ̄ ῖω ἡἡ παἰ μερος
 ἔεν ῖωαι ἡ παρχῆαγγελος μῆχανᾶ Μμον
 ὦ πασον ἡἡ ἐρ μεγῖ ἡ παἰ ρητ̄ ἔεν πεεῖητ̄
 χε εἰεῶωπι εἰβῆω ἡἡ ἡἡ ῖετ̄ ραβῆοῦτ̄ ἔεν 25
 ἡεκκλησιᾶ ἡμον ῖωοῦτ̄ οὔδε εἰμι ἔεν πῆε
 ἡἡ ῖαναγγελος ῖι ἀρχαγγελος ῖι χερογ-
 βιμ ἡεμ σεραφιμ ἐρε πεωτηρ ἔεν τοῦμητ̄.

ΠΗ. Α. Αςχω ἢ παῖ ἐςρινι βεν οὐνῶαυι ἐταρναυ |
 ἐ προῦδ ἢ πρωκς ἢ πες πηλ αῤῥωορτερ
 εῶβητε οὔορ αῤῥαυι ἐ πταχρο ἢ πεςναρτ.
 Πεχαρ νας σε τωοῦνι ριρωοῦω ἐ τπροςφορα
 nem πινεζ ἡτεν οὔορποῦ ἐ τεκκλησιὰ οὔορ 5
 ἡτεν χω ἢ ττραπηζα nem νικοῦσι ἢ οὔωικ
 οὔορ ριπρωοῦω ἢ οὔκοῦσι ἢ βοτ Ζινα ἡταυε
 νηι ἐρε φτ θεω οὔεσωοῦ ἐρον ἡτενσοβτ ἢ
 τῃρε ἢ νισνιοῦ βεν παῖ νιωτ ἢ ωαι ἢ φοοῦ

ΠΗ. Β. σατοτq δε αῤῥωνq βεν οὔνιωτ ἢ σποῦαν 10
 nem οὔςυνηδεσις ἐ νανες ἐ βοῦν ἐ φτ nem
 πεδαρχηαγγελος ἐθ οὔαν μηχανῆ Αῤῥβι ἢ
 πιζωος ναςμωι δε εῤῥτ20 ἐ φτ ἢ μηχανῆ
 ζινα ἡτερσοῦτων περμωιτ οὔορ βεν πσινθ-
 ρεῤῥσινωοῦ αῤῥι ζισεν οὔ μα ἢ ἐσωοῦ πεχαρ 15
 νας σε τζιρηνι ἢ πιμενριτ Πεχε πιμα ἢ
 ἐσωοῦ νας σε ἐσωκ ζωκ πεχε πιεῤῥσεβης ἢ
 ρωμι ἢ πιμα ἢ ἐσωοῦ σε μη τῆνασιμι ἢ οὔε-
 σωοῦ ἡα τοτκ ἢ φοοῦ εῶβε οὔνιωτ ἢ ρωμι

ΠΘ. Α. αῤῥι ἐσων πεχε πιμα ἢ ἐσωοῦ | νας σε οὔηρ 20
 τε τεῤῥτῆν Πεχαρ δε νας σε ρρωι ἡα οὔ-
 τερμης σε πιμα ἢ ἐσωοῦ σε μοι νηι ἡτεῤῥ-
 τῆν ζινα ἡτατῆνq νας πιλγαθος δε ἢ ρωμι
 αῤῥσωοῦτεν νας ἢ πιζωος ἢ τςζιμι εῤῥσω
 ἡμος σε βι ἡθαῖ ἡα τοτκ ωα 5 ἢ ἐ20οῦ 25
 αῤῥτενῆνι νας ἢ οὔτερμης ὦλι ἢ πιζωος
 κοι ἢ ρεμζε ἡμοq Αῤῥ ερ οὔω ἡσε πιμα ἢ
 ἐσωοῦ πεχαρ σε οὔ πε ἐ τῆναλῆq ἢ παῖ ζωος

ἢ τοτκ Πεξε δωροθεος ναq εqωπι xe πρβωc
 να τα cριμι πεξε παρχων δε ναq xe κηλ
 ep οy нас Πεξε δωροθεος ναq xe οyηω†
 ἢ ρωμι λqι ωλ ροι ἢ φοοy ἢπι ximi ναq ἢ
 πλ. α. φη ἐτ τοι | ἢ ἐ πεqcmοt οyδε ἢμον νοyβ 5
 τοι ἐ μενxix εθβε παι cноу ἐτανφοz ἐροq
 Λιδιτc εθριπhic βα οyεcωoy ἢπε qδιτc ἢxe
 πιμα ἢ ἐcωoy οyοz †ἔμι λη xe οy πε ἐ
 †ηαλιq ἰε οy πε ἐ †ηαχαq βα τοτq ἢ παρ-
 χων Πεξε παρχων ναq ετε ἢθοq πε μιxληλ 10
 xe ἐωωπ λнок διωανωωωρι ἢмок ἢταβι νακ
 ἢ πιεcωoy xηλωопт ἐрок ἢ φοοy nem ми
 ἐθ nemи λq ep οyῶ ἢxe δωροθεος πεxαq
 xe λza ὦ πα бс apиt ἢπεἰπωa εθρεκωωπι
 βα тскекeпн(sic) ἢτε пнι ἢ петенbowк Πεξε 15
 παρχων φη ἢθοq πε μιxληλ ἢ οyαι ἢ μιr-
 гелoc ἐтоyεz nemaq βен пcmοt ἢ οyματοι
 xe мowи nem пδωροθεος ωλ πιμα ἢ ἐcωoy
 λxoc ναq xe πεξε παρχων ναq φη ἐтаqciми
 zixωк †ноу οyωpp ми ἢ οyεcωoy ἐρε тeq- 20
 †ми oi ἢ οyтерминс οyοz λнок εθнаωωωρι
 ἢτεq†ми ωλ тфawи ἢπιεzоoy ἢ φοοy ἢта-
 оyорпq ναк λqωe δε ναq ἢxe δωροθεος nem
 пв. α. παргелoc ἐт oi ἢ пcmοt ἢ пмaтoи | ωλ
 πιμα ἢ ἐcωoy ἐxен φpан ἢ παρχнаргелoc 25
 οyοz λyбι ἢ πιεcωoy Πιарχων δε φη ἢθοq
 πε μιxληλ λqcomc εδωροθεος πεxαq ναq
 знппн ic πιεcωoy λqcov† εθβε πρβw ἢ πι-

- νιω† ἢ ρωμὶ ἐτακωοπῃ ἐροκ ἕν πεκσινθαλ-
 μερ ἢ φοοῦ Ἀναγ μὴ χηλσιν ἢ οὔτεβτ νιν
 ἐ τα χριὰ ἀνοκ ζω σε οὔει †οὔεμ ἐσωοῦ
 ἀν πεσε δωροθεος ἢ πιαρχων ἕν οὔραω
 πβ. β. σε ερε φ† σεβτωτς ἡταωοπς Πεσε πια- 5
 ρων σε χηλωοπς ἕν οὔπεσαρ ἡαρ σε †ηαχω
 ἢ ται ζωος ἐςως ωατ λοῦωρπ ἡαρ ἢ †τιμν
 Πεσε πιαρχων σε ἱσε ἢ παίρη† πε χω ἢ
 πζωος νாக οὔος †ηλοῦωρπ ἕν παρην ἡταβι
 ἢ πτεβτ ωατενοῦωρπ ἡαρ ἢ †τιμν Ἀρμου† 10
 ἡσε πιαρχων ἐ οὔαι ἢ νιματοὶ ἐθ νημαρ
 οὔος πεσαρ σε μαωε νாக ἐ πα ἡαιορ οὔος
 λχος ἢ νιρερταζε τεβτ σε πεσε πιαρχων
 πγ. α. ἡωτεν φη ἐταρσιν ζιχωτεν σε οὔωρπ νιν
 ἢ οὔτεβτ ἐρτεννινοῦτ ερε τερ τιμν ἱρι ἢ 15
 οὔτερμνς οὔος ἀνοκ ἐθ ἡλοῦωρπ ωαρωτεν
 ἡτερτιμν νεν δωροθεος ἕν τφαω ἢ πῖε-
 ροοῦ ἢ φοοῦ. Ἀρωε δε ἡσε πιαρρελος ἐτ
 οἱ ἢ πςμοτ ἢ πιματοὶ ἕν φραν ἢ πιαρχων
 ωα νιρερταζε τεβτ ἀρβι ἢ τοτοῦ ἢ πτεβτ 20
 ἀρενῃ ζα πιαρχων. Πεσε πιαρχων δε ἢ δω-
 ροθεος σε οὔ πε ἐτ ἐκηαλιῃ ἀ πεκζωβ
 κην ἢ σωκ πεσε δωροθεος ἡαρ σε ἀζα ω πα
 πγ. β. βς ἀ ζωβ νιβεν κην ἢ σωκ ἐβολ Πεσε πια-
 ρων ἡαρ σε χαν ἐβολ ἀγγαι ἢ ζωβ νιβεν 25
 ἐτε πῖεσωοῦ πε νεν πτεβτ οὔος ἀγγε νωοῦ
 ἡαρε δωροθεος δε μοωι ἐρμεγὶ ἕν περζητ
 σε ἀινασεν τ†μν ἢ παὶ ἐσωοῦ ἠων νεν

- ΠΑΙ ΤΕΒΤ ΝΕΜ ΦΗ ÈΤ ΕΡ ΕΡ ΧΡΙΛÀ ÌΜΟQ ÌΝΣΕ
 ΠΑΙ ΑΡΧΩΝ Ì ÕÌΚ Ζ ΗΡΠ ΖΙ ΦΩΡΩ ΚΑΤΑ ΖΩΒ
 ΝΙΒΕΝ ΝΑΡΕ ΟΥΜΗΩ Ì ΜΕΓÌ ΧΗ ΖΙΧΕΝ ΠΕQΖΗΤ
 ΣΕ ΟΥ ΠΕ ΕΤ ΕΦΝΑΔΙQ ΟΥΟZ ΝΑQΜΗΝ ΕΦΩΛΗΛ
 ΠΔ. Α. ΩΛ Φ† ΝΕΜ ΠΑΡΧΗΑΓΓΕΛΟC ÈΘ ΟΥΑΒ ΜΗΧΑΗΛ 5
 ΕQΣΩ ÌΜΟC ΣΕ Õ ΠΑΡΧΗΑΓΓΕΛΟC ÈΘ ΟΥΑΒ
 ΠΕΝΠΡΟΣΤΑΤΗC Ì ΠΙCΤΟC ÒΖÌ ÈΡΑΤΚ ΝΕΜΗ Ì
 ΦΟΟΥ ΛΝΟΚ ΗΛ ΠΕΚΒΩΚ ΤΕΚΣΩΟΥΝ ΣΕ ÈΤ ΑΪΡΙ
 Ì ΝΑΙ ΤΗΡΟΥ ΝΕΜ ΖΙΧΕΝ ΦΡΑΝ Ì ΠΕΝΘC ΙΗC ΠΧC
 Λ ΔΩΡΟΘΕΟC ΔΕ ΜΕΓÌ È ΝΑΙ ΕΦΜΩΙ ΝΑΡΕ 10
 ΠΑΡΧΗΑΓΓΕΛΟC ΔΕ ÈΜΙ È ΠΕΝΜΟΚΜΕΚ Ì ΠΕQ-
 ΖΗΤ ΕΦΩΟΥ Ì ΖΗΤ È ΣΩQ ΩΑΤ ΕΦΝΑΥ È ΤΕQ-
 ΠΡΟZΕΡΕCΙC ΕΘ ΝΑΝΕC ÈΤΑΥΦΟZ ΔΕ È ΠΗ Ì
 ΠΔ. Β. ΔΩΡΟΘΕΟC ΑQΚΩΛZ ÌΝΣΕ ΜΗΧΑΗΛ Ì ΩΟΡΠ È
 ΠΡΟ Ì ΠΙΜΑ Ì ΩΩΠΙ. ΑCÌ ÈΒΟΛ ÌΝΣΕ ΘΕΟΠΙCΘΕ 15
 †CΖΙΜÌ Ì ΕΛΕΥΘΕΡΟC ΠΕΣΕ ΜΗΧΑΗΛ ΣΕ ΤΖΙΡΗΝΗ
 Õ ΘΕÒΠΙCΘΕ †ΛΓΡΑΠΗΤΟC Ì ΜΑΙΝΟΥ† Ì CΖΙΜÌ
 ΟΥ ΠΕ ΠΕΖΩΒ ΗΕΝ ΝΑΙ ÈΖΟΟΥ ΝΑΙ ΑC ΕΡ ΟΥÕ
 ÌΝΣΕ ΘΕÒΠΙCΘΕ ΣΕ ΤΖΙΡΗΝΗ È ΣΩΚ ΖΩΚ Õ ΚΥΡΙ
 ΠΑ ΘC Ì ΑΡΧΩΝ ΚΑΛΩC Λ Φ† ΕΝΚ ΩΑΡΟΝ Ì 20
 ΦΟΟΥ ΝΕΜ ΠΑΡΧΗΑΓΓΕΛΟC ÈΘ ΟΥΑΒ ΜΗΧΑΗΛ
 ΑΜΩΙΜÌ È ΗΟΥΝ Õ ΠΑ ΘC ΟΥΟZ ÌΠ ΕΡ ÒΖÌ CΑ
 ΒΟΛ ΟΥΟZ ΗΕΝ ΠΧΙΝ† ΘΕÒΠΙCΘΕ Ì CΖΙΜÌ ΣΩ Ì
 ΠΕ. Α. ΝΑΙ ΙC ΠΕCΖΑΙ ΔΩΡΟΘΕΟC ΑQÌ ÈΡΕ ΠΙΕCΩΟΥ Ì
 ΤΟΤQ ΝΕΜ ΠΙΤΕΒΤ ΝΕΜ ΠΙZΒΩC ΑQΧΑΥ ÈΠΕCΗΤ 25
 Ì ΠΕCΜΘΟ ΠΕCΑC ΝΑQ ΣΕ Õ ΠΑ ΘC ΠΑ CΟΝ
 ÈΤΑΚΣΙΜÌ Ì ΝΑΙ ΘΩΝ ΔΚΕΝΟΥ ΝΕΜΑΚ ΕΜΝΑΙ
 ΜΑΛΙCΤΑ †ΝΑΥ È ΠΙ ΚΕ ΖΒΩC Ì ΤΟΤΚ ΠΕΣΕ

ΔΩΡΟΘΕΟΣ ΝΑΣ ΣΕ ΠΑΡΧΩΝ ΑΓΩΤΩΡΙ ΝΙΜΟΙ
 ΟΥΟΣ ΑΥΤΗΤΟΥ ΝΗΙ ΠΕΣΕ ΘΕΘΠΙΣΘΕ ΝΑΓ ΣΕ
 ΚΑΛΩΣ Α Φ† ΙΜΙ Μ ΠΑΡΧΩΝ ΝΑΗ Μ ΦΟΟΥ
 ΝΕΜ ΠΑΡΧΗΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΙΧΑΗΛ ΝΕΜ ΝΗ
 π̄ε. β. ΕΘ ΝΕΜΑΓ ΉΕΝ ΟΥΜΕΘΜΗ ΤΕΝΗΑΤΩΠ | Ν ΝΗ 5
 ΕΤΑΓΩΤΩΡΙ ΝΙΜΟΝ ΕΡΩΟΥ ΕΣΧΩ Ν ΝΑΙ ΣΑΞΙ ΉΕΝ
 ΟΥΡΑΩ ΠΑΡΧΩΝ ΔΕ ΕΤΕ ΗΘΟΓ ΠΕ ΜΙΧΑΗΛ
 ΝΕΣΑΓ ΣΕ ΨΗΑΖΩΛ ΑΝΟΚ Ε ΨΠΡΟΣΦΟΡΑ ΣΕ Μ
 ΦΟΟΥ ΠΕ ΠΩΛΙ Μ ΠΑΡΧΗΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ
 ΜΙΧΑΗΛ ΟΥΟΣ Α ΠΗΑΥ ΨΩΠΙ ΖΕΜΙ ΝΩΤΕΝ 10
 ΡΙ Μ ΦΡΩΟΥΨ Μ ΠΙ ΝΑ Ν ΚΑΛΩΣ ΨΩΤ Μ
 ΠΙΕΣΩΟΥ ΟΥΟΣ ΠΑΙ ΤΕΒΤ ΔΕ ΑΝΑΥ ΜΠ ΕΡ ΦΟΖ
 ΕΡΟΓ ΨΑΤ ΑΙ ΗΤΑΙΡΙ Ν ΉΗΤΓ ΚΑΤΑ ΠΕΤΕΖ ΝΗ.
 ΠΕΧΩΟΥ ΔΕ ΣΕ ΕΣΕΨΩΠΙ ΚΑΤΑ ΦΟΥΑΖΣΑΖΗ
 π̄ε. α. Μ ΠΕΝ ΘΣ ΑΓΖΩΛ ΔΕ ΕΒΟΛ ΖΑ ΡΩΟΥ Ν ΘΩΟΥ | 15
 ΔΕ ΝΑΓΕΜΙ ΑΗ ΠΕΣΕ ΝΙΜ ΠΕ ΑΛΛΑ ΑΥΣΕΜΟΥ
 ΕΥΜΕΥΙ ΣΕ ΟΥΑΡΧΩΝ ΕΒΟΛΉΕΝ ΠΙΚΑΖΙ ΠΕ ΠΕΣΕ
 ΔΩΡΟΘΕΟΣ ΔΕ Ν ΘΕ[ὸ] ΠΙΣΘΕ ΤΕΡΕΖΙΜΙ ΣΕ ΟΥ ΠΕ
 ΕΤ ΕΠΗΛΑΙΓ ΉΕ ΟΥ ΠΕ ΕΤ ΕΠΗΛΦΩΡΩΓ ΣΑ ΉΡΗ
 Μ ΠΑΡΧΩΝ ΗΝΑΣΕΜ ΩΙΚ ΗΘΩΝ ΕΓΕΜΠΩΑ Μ 20
 ΠΕΡΤΑΙΟ ΧΑ ΨΕΝ Μ ΦΟΟΥ ΣΕ ΑΝΙΡΙ Μ ΦΗ ΕΤ
 ΑΝΣΕΜΣΟΜ ΕΡΟΓ ΠΕΣΕ ΤΕΡΕΖΙΜΙ ΝΑΓ ΣΕ Ω
 ΠΑ ΣΟΝ Φ† ΧΩ ΝΙΜΟΝ ΗΣΩΓ ΑΗ ΤΩΝΙΚ ΖΙΝΑ
 ΗΤΕΚΣΕΜ ΟΥΡΩΜΙ ΗΤΕΡΨΩΤ Μ ΠΙΕΣΩΟΥ ΟΥΟΣ
 π̄ε. β. ΗΤΕΝΣΕΒΤ Ε ΝΕΝΣΚΕΥΟΣ | Μ ΠΗΙ ΟΥΟΣ ΑΓΙΡΙ 25
 Μ ΠΑΙ ΡΗ† ΠΕΣΑΣ ΔΕ ΝΑΓ ΟΥΝ ΣΕ ΑΝΙΟΥΙ ΕΒΟΛ
 Μ ΠΙΚΟΥΣΙ Ν ΗΡΠ ΖΙΝΑ ΗΤΕΝΕΜΙ ΣΕ Γ ΕΡ ΠΡΕ-
 ΠΙ Μ ΠΑΡΧΩΝ ΨΑΗ ΝΙΜΟΝ ΕΤΑΓΩΨΕ ΝΑΓ ΔΕ

- αφογωμ ἢ προ ἢ πλζο ἔ αχσενq εφμεz ἢ
 ηρπ ωα ππο αqερ zο† δε ἵξε δωροθεο σαq-
 κοτq ἔ τεqςzιmι αqωενq λ ογαι ἱni ἢ ογηρπ
 ἢ παι μα ἵcxen ἔταιzωλ ἔβολ Πexac ναq
 xe qωνb ἵξε πбс xe ἵcxen πιναγ ἔταιῖni ἢ 5
 πικογχι ἢ ηρп ἔβολ ἢ †πpocφopα ἢ φοογ ἢπε
 πζ. α. zλι cωxπ hен πi | λzο ἔβηλ eγκελλα ἢ ογωт са
 βογн ἢmoq. Πexαq нас ογн ἵξε ωογ ἢ
 zηт ωα тennaγ ἔ пxωк ἢ пzωв ayzi тotoγ
 δε e πxin ἱni ἔβολ ἢ πικογχι ἢ neз ἔθεbe 10
 πιтапанη nem тапокрисic ἢ micнhoγ eтayωe
 δε ἔ βογн ἔ φma ἢ πineз ayximi ἢ z ἢ
 biтhс eγμεz ἢ neз ἢ mии ωα са пωωи ἢmωoy
 nem zанmeαpιтhс eγμεz ἔβολhен zωв niвeн
 ἔ nape πии ωaт ἢmωoy тнpoγ zанaтapиkи 15
 πζ. β. nem λλωм | nem ἔbiō nem zemx nem пcωxπ
 ἢ nenzωв niвeн ἢ πии Ἰθωoy δε ayzo† i
 ἔzphи ἔ xωoy menenca φai δε ayzωλ ἔ βογн
 ἔ πογκοιтωн ayximi ἢ noγkaпci eγμεz ἔβολ
 hен cмoт niвeн ἢte niзeвcω ἔт тaиhoγт 20
 eγбocи δε ἔzote пcнoγ ἢte тoγmeтпaтωeлeт
 nem ἢ oγapxeoс ἢ ezooy menenca naи δε
 ayzωλ ἔ φma ἢ cov† ἢ πiωiк ayxeni ἢнωиk
 ἔт cωтq epcωтп hен †oγнoγ δε ayēmi ἔ
 πη. α. пizмoт ἔтаqι nωoy ay† ωoy δε ἢ φ† | ἢ 25
 πiaρχηaγγeлoс mиxαηλ. Oγoз пexεδωpoтeoс
 ἢ θeδiπicθe τεqςzιmι xe λ φ† kηн ἢ cov† ἢ
 zωв niвeн aмωии ἢтeнφωpω ἢ πiaρχωн xe

- οὕτῃ ἂ πῖναγ ὡπι εὐρεῖν ραβὰὸ ἐ τὰναφορὰ
 ἐθ οὐαβ ἔ αὐσεβτε ῥωβ μῖβεν οὐοῦ αὐφωρῶ
 ἢ οὐνοῦ ἢ φρηῶ εφοῖ ἢ νῖω† κατα πταιὸ
 ἢ πιαρχων οὐοῦ αὐσεμνε ῥαντραπεζα ἢ
 νισοῦ κατα τοῦσεμνηὸ αὐοῦ αὐ† ῥιωτοῦ 5
 ἢ ῥανστολη εὔσωπ ἐ αὐῥωλ ἐ πῖωεμῶι ἐθ
 π̄π̄. β. οὐαβ | βεν τεκκλησιὰ ἢ πιαρχιαγγελος ἐθ
 οὐαβ μῖχανλ εὔχη βεν οὐνῖω† ἢ ραῶι ἐμα-
 ῶω ἔταγὶ δε ἐῥοῦν ἐ τεκκλησιὰ αὐοῦωτ
 ἢ π̄β ἢπεμθο ἢ περαδριον οὐοῦ αὐτωβῥ ἢ 10
 φ† βεν οὐνῖω† ἢ ὡεπῥμοτ εὔεμοῦ ἢπεμθο
 ἢ τῥικων ἢ πιαρχιαγγελος ἐθ οὐαβ μῖχανλ
 εὔσω ἢμοῦ σε τεῖωεπῥμοτ ἢ τοτκ πεν ὄς
 ἡῦ π̄ῦ πεμ πεκῖωτ ἢ ἀραθος πεμ πῖπ̄λ
 ἐθ οὐαβ ὡα ἐνεῥ ἡμ̄ν Οὐοῦ τεῖεμοῦ ἐ 15
 πεκ αρχιαγγελος ἐθ οὐαβ μῖχανλ σε ἢπε
 π̄θ. α. κῥωπ | ἢ πεκῖαι ἐβολῥαρον οὐδε ἢπεκ ἐρ
 πῶω ἢ πεῖωωρον ἡλλα ἀκοῦωρπς ὡαρον
 ἢνεκμετῶαναῥοῖ ἢ χῶλεμ Μενενεα ναι
 αὐῖ ἐβολβεν μῖμῡστηριον οὐοῦ αὐῖ πῶοῦ 20
 ἢ τῥιρῖνῖ ἐ αὐχῶλεμ αὐῖ ἐβολ ἢπεμθο ἢ
 νισμνοῦ οὐοῦ ηαῦῥεμει εὔεμοῦ ἐβολ βῶσωῥ
 ἢ πιαρχων βεν οὐνῖω† ἢ σποῦαν Οὐοῦ αὐ-
 ὠοῦ† ἢ ηῖῥωοῦτ πεμ ηῖῥιομῖ ὡατε πῖμα μοῦ
 ἢῥωοῦτ πεμ ῥιὸμῖ οὐοῦ ηῥωροθεος πεμ θεὸ- 25
 π̄θ. β. πῖςῶε ηαῦῥῖκ πε εὔῶῥι ἐῥατοῦ εὔῶεμῶι
 ἢμῶοῦ βεν ῥωβ μῖβεν ἐτοῦῶατ ἢμῶῥ εὔ ἐρ
 διὰκωμῖν ἢμῶοῦ βεν πῖρπ ἢ σαῖε πεμ ῥαν

ταπανη εὔσωτη ἔτι δε εὔοι ἢ παί ρητῇ ις
 παρχων φη ἡθορ πε μηχανῇ αἰὶ nem neq
 ματοὶ ἀγκωλῆ ἢ ππο ἔταλχωλεμ δε ἡσε
 δωροθεος nem θεοπισθε αἰὶ ἐβολ ἕεν οὔρασι
 αἰλοῦων ἢ ππο αἰωποῦ εὔσω ἡμος σε 5
 καλως αν επ πεμπωλ ἢ πεκσινὶ ὡρον ἢ
 φοοῦ ὦ κυρί αρχων nem neκματοὶ ταφμινι

Ξ. α. τεπρασι ἢ φοοῦ | σε οὔνηφτ πε παιέροοῦ
 σε πωλ ἢ πεν ὅς παρχηαγγελος ἐθ οὔαβ
 μηχανῇ Αμωινι ἐ ἡοῦν ὦ πρωμι ἐτ сма- 10
 ρωοῦт ере φτ ρασι nemak ἐταῖ δε ἐ ἡοῦν
 ἡσε παρχων ἐ αἰσινι ἢ πима τηρῇ eqme2
 ἢ ζωοῦт nem c2imι γανκοῦσι nem γανηφτ
 αἰ επ ἢ φρητῇ ἢ φη ἐτε ροι ἢ ὡφηρι οὔο2
 πεχαῖ ἢ δωροθεος nem θεοπισθε σε ὦ nem- 15
 νοῦ οὔ τετεν χριλ ἐ ναι mηω ἢ ρωμι nem
 ναι mηω ἢ γιὸμι ἐ τῆαγ ἐρωοῦ ἢ παί ρητ

Ξ. β. μη λ τετεν ταλε γρεσι ἐ σωτεν | ἢ φοοῦ
 ἐθε πεκσινὶ ὡλ ρωτεν μη τετενναγ ἡωτεν
 αν ἐ πρωςρεχ ἐт хη τῆοῦ mare φαι να ipi 20
 ἕεν пchoῦ ἢ πρeпоγci Πeчwoῦ δε ὦ πεν
 ὅς παρχων xω nan ἐβολ σε οὔει ἡп eнтaлe
 γρεσι ἐxen nemψγxη eθbнтк αλλα tenωep
 зmoт ἡтенφτ nem пeαpчxηaγγeлoс μηχανῇ
 σε οὔει ἡμον γλι ἕεν nh ἐtekнаγ ἐρωοῦ 25
 οἱ ἢ ὡemmo ἡμον αλλα τηροῦ γανcγгeннc
 ἡтан пе cенп ἐρον τηροῦ пе ἕεν φτ пе

ΞΑ. α. αἰςεμοῦ ἡσε ναι ἐθ οὔαβ εὔσω | ναι ере

ΠΑΡΧΗΑΓΓΕΛΟΣ ΜΗΧΑΗΛ ΡΑΩΙ ΝΕΜΩΟΥ ΠΕ ΕΘΒΕ
 ΠΣΩΚ ΕΒΟΛ ΗΤΟΥΠΡΟΖΕΡΕCIC ΜΕΝΕΝCΑ ΝΑΙ ΔΕ
 ΑΓΖΩΛ Ε ΗΟΥΝ ΝΕΜ ΝΗ ΕΘ ΝΕΜΑΓ Ε ΠΙΜΑ
 ΕΤΑΥCΕΒΤΩΤΓ ΝΑΓ ΕΤΑΥΖΩΛ Ε ΗΟΥΝ ΑΓΘΡΕ
 ΠΑΡΧΗΑΓΓΕΛΟΣ ΖΕΜCΙ ΖΙCΕΝ ΟΥΘΟΝΟC ΟΥΟZ 5
 ΠΕCΑΓ Ν ΔΩΡΟΘΕΟC ΣΕ ΛΗΙΟΥΓΙ Ν ΠΙΤΕΒΤ ΝΠΑ-
 ΤΕΤΕΝ ΕΡ ΖΩΒ ΕΡΟΓ. ΕΤΑΥΕΝΓ ΔΕ ΠΕCΑΓ Ν
 ΔΩΡΟΘΕΟC ΣΕ ΖΕΜCΙ ΛΟΥΩΜ ΗΤΕΓΝΕCΙ ΑΓΙΡΙ
 Ν ΠΑΙΡΗΤ ΠΕCΕ ΠΑΡΧΩΝ ΝΑΓ ΣΕ ΛΗΙΟΥΓΙ ΗΤΕΓ-
 ̲̅̅Α. Β. ΚΑΡΙ ΕΒΟΛ ΑΓΙΝΙ ΑΓΣΕΜΓ ΕΓΟΙ Ν ΝΙΩΤ | ΕΜΑΩΩ 10
 ΠΕCΑΓ ΔΕ ΝΑΓ ΣΕ ΟΥ ΠΕ ΦΑΙ Ω ΠΑ ΘC ΠΕCΑΓ
 ΝΑΓ ΣΕ ΛΟΥΩΝ ΗΜΟΓ ΕΤΑΓΟΥΩΝ ΔΕ ΗΜΟΓ ΗCΕ
 ΔΩΡΟΘΕΟC ΑΓCΙΜΙ Ν ΟΥΜΟΡC CΑ ΗΟΥΝ ΗΜΟΓ
 ΕCΤΕΒ ΗΕΝ ΗΑΗΤΗΒC ΑΓ ΕΡ ΩΦΗΡΙ ΔΕ ΗCΕ
 ΔΩΡΟΘΕΟC ΕΘΒΕ ΠΙΖΩΒ ΟΥΟZ ΠΕCΑΓCΕ ΟΥ ΠΕ 15
 ΦΑΙ ΠΑ ΘC ΠΑΡΧΩΝ ΠΕCΕ ΠΑΡΧΩΝ ΝΑΓ
 ΦΗ ΗΘΟΓ ΠΕ ΜΙΧΑΗΛ ΣΕ ΝΙΝΙΩΤ Ν ΤΕΒΤ CΕΟΙ
 Ν ΠΑΙ ΡΗΤ ΕΥΩΜΚ Ν ΖΩΒ ΝΙΒΕΝ ΕΤΟΥΝΑCΕΜΟΥ
 ΗΕΝ ΝΙΜΩΟΥ ΑΛΛΑ ΛΟΥΩΝ ΔΕ ΗΤΜΟΡC ΖΙΝΑ
 ̲̅̅Β. Α. ΗΤΕΚΝΑΥ ΣΕ ΟΥ ΠΕ ΕΤ CΑ ΗΟΥΝ ΗΜΟC | ΠΕCΕ 20
 ΔΩΡΟΘΕΟC ΝΑΓ ΣΕ ΠΑ ΘC Ν ΑΩ Ν ΡΗΤ ΤΝΑΥΩΜ
 ΗΜΟC C ΤΗΒ Λ ΠΑΡΧΗΑΓΓΕΛΟΣ ΜΗΧΑΗΛ CΟΥ-
 ΤΩΝ ΤΕΓCΙC ΕΒΟΛ ΑΓΛΜΟΝΙ Ν ΤΜΟΡC ΑΓCΕΜC
 ΕCΜΕZ Ν ΝΟΥΒ ΕΓCΩΤΠ ΕΤΑΓΩΠ ΔΕ ΗΜΩΟΥ
 ΑΓCΕΜ ΤΟΥΗΠΙ ΕΓΙΡΙ Ν Τ Ν ΛΟΥΚΟCΙ CΑ ΗΡΗΙ 25
 ΔΕ ΗΜΩΟΥ Γ Ν ΘΡΙΤΟΝ ΕΤΑΓΒΙΤΟΥ ΔΕ ΕΓΓΑΙ
 Ν ΝΕΓΒΑΛ Ε ΠΩΩΙ Ε ΤΦΕ ΠΕCΑΓ ΣΕ ΗΘΟΚ ΟΥ-
 ΔΙΚΕΟC Ω ΠΘC ΝΕΚ ΖΑΝCΕCΟΥΤΩΝ ΟΥΟZ ΗΜΟΝ

- ωπι ωπι ñ ñη ἐτεζθνοу χη ἐροκ Πεχε πι-
 ζβ. β. αρχων ñ δωροθεος ñεμ θεδπсθε τεqсzimi |
 λμωini ет зη зарои ѿ ñαμενρα† ñ сñноу
 зина ñтасαχι ñεμωтен зε οуеи ñθωтен зαν-
 ремрауω ñ ρωmi Oγoз εθβε οуωепhici ñен 5
 оуметзoуò εθвнт ñ φοоу ñен пaxini ѿλ-
 ρωтен зñпπε ic φ† λq† ñωтен ñ пai ñoуb
 φai ñен тai сφpαγic θai зε οуеи θai тe
 тhвс ñ пaбс пoуpo ñем пeтeнтaq †ноу де
 ñ тωebiѿ ñ тeтeнλaγaπñ ñем пeтeнhici ñем 10
 пгeнoс ñ ñиpωmi ет apетeнaιтoу ñемñи ñем
 ζγ. α. ñai ρωmi ñ φοоу | λ φ† ep зmoт ñωтен ñ
 φοоу ñ пai τ ñ λoγkoчи ñем пai γ ñ θpιтoн
 бiтoу мωи ñ oγai ñ пiмa ñ εсwoу κε oγai
 де ñ пicα ñ тeвт ñ тωebiѿ ñ пiтeвт oγoз 15
 бi ñ пai κεт тhиq ñ тωebiѿ ñ пicоуo φñ
 ет apетeнтhиq ñ пizвoс ñaвω εхωq ñ caq
 oγoз λpетeн тhиq ñ пaωpoн Aγзiтoу де
 епeсчт λγсωвcoу ñ пeмθo ñ пiaρxωн εixω
 ε δωpoтeoc ñем θεδπсθε oγoз пexωoу зe 20
 oу пe φai ет екxω ñmoq ñaн ѿ пeн бс кγpi
 ζγ. β. пiaρxωн мñ | акi ѿapoн λnoн ѡa ñεκѣвiαiк
 зина ñтeнбi зли ñ тoтk мñ cтoмi aн ε ρωmi
 ñиβeн εθpoу ep διλκωñиñ ñ ñeñмaтoи ñ пoуpo
 Mñ ñθoк aн εтoнѿ εхeн ñeñсωмa зина εθpeк- 25
 ipi ñ hнтeн ñ φñ eтeз ñaк oγoз εβñλ ε φai
 мñ кбi зли aн εβoλ ñен пзmoт ñ φ† ñем
 тeqдωpeλ ксwoуñ ѿ пeн бс ñ αρχων зe αω

- ἢ ἐξοοῦ πε φοοῦ οὔοζ παῖ κοῦσι ἢ ωῖκ ἐτ
 νεκαοῦομῃ nem nen cῡrrennc ἢ φων αν πε
 ἀλλὰ φα φ† πε nem πεqαρχηαγγελος ἐθ
 ̲̲δ̲̲. α. οὔαβ | μηχανῆ φαῖ ἐτ εν ερ ωαι ηαῖ ἢ φοοῦ
 Ἀλλὰ ἰςσε ἡθοκ φαῖ πε πεκοῦωω πεν 65
 παρχων ἄνον δε τενηαῖ ἢ ἡτερμης ρολωc
 ἢ τωεβῶ ἢ πῆcωοῦ nem πτεβτ οὔοζ ἡτενῶ
 ἢ πῖ κε οὔαι ἡτενβωλ ἢ πῖβωc ἐβολ κατα
 πεκοῦαζcαζμῖ Πεξε παρχων φη ἡθοῖ πε
 μηχανῆ νωοῦ σε τα φμῖν ωε ῶωνῃ ἢ παῖc 10
 ποῦρο ἄναγκη ἡτετενῶτοῦ τηροῦ οὔοζ ἢ
 τετεncεxπ ρλῖ ἢ ῃητοῦ ἰςσε τετεν εν ῃο†
 ̲̲δ̲̲. β. ῃα τζη ἢ πα ῖc ποῦρο σε | μηποτε ἡτεq-
 cωτεν ἡτεqωητ ἄνοκ †ηαxεμ λωῖcῖ ἐ xω-
 τεν ῃα τοτῃ ἢ πα ῖc ποῦρο οὔοζ †ηαθет 15
 πεqζηт εῶρεqζηот ηωτεν ἢ ραν τ κε ταιо
 εὔοῖ ἢ ηῶ† ἐ ηαι. ἰςσε τετεν οὔωω ἐ ἐμῖ
 ἐ †μεῶμῖν σε ἡμον ηαι ἡμαῡατοῦ ἡῶοῦ
 πε ἐτεντωτεν ρῖxωῖ εῶρεqτηῖῃ ηωτεν οὔοζ
 ἄνοκ λῖωανтacῶοῖ ἐ таваки †ηα† ηωτεν ἢ 20
 тафе ἢ πετεν xρημα nem ραν κε ηῖω ἢ
 таῖδ εὔοῖ ἢ ηῶ† ἐμαῡω Ἀλλὰ ῶῖ ἢ ηαι
 ̲̲ε̲̲. α. ηωτεν σε ἡῶοῦ πε πῖxφo аῖ εр ωφῖpῖ δε
 ἡxε αωροῦεoc nem ῶεῶπῖcῶε теqсzῖνῖ ῃен
 πxῖηοpῡcωτεн ἐ ηαι οὔοζ πεxωοῦ ηαῖ σε 25
 теn† ρῶ ἐpок ῶ πεн ῖc ἡп εр cῶвῖ ἡμον
 ἄνον ῃα некѣвῖαῖк οὔδε ἡп εр xῶ ἢ ρан-
 caxῖ ηαν εὔca πῶωῖ ἡτενψῡcῖc ἢ ῶηαῡ aῖῖ

ωαρον ἵξε πεν $\overline{\delta\varsigma}$ οὐοῖ ἀντὶ ἡ οὐνοῦβ ωατ
 ενδὶ ἡ πιχφο ἡ τοτq Ταφμηι δε σε ἡπ ενναυ
 ἐροκ ἐνεῖ ω πεν $\overline{\delta\varsigma}$ οὐοῖ ἀκὶ ἐ βοῦν ἐ
 πενηι ἱε ἐτannaυ ἐ πεκῖο ἡ θναυ ἐβηλ ἐ
 φοοῦ πως κxω ἡμoς σε ακβὶ ῥλι ἡ τωτεν 5

ῥῥ. β. | Αq ep οὐὼ ἵξε παρχων πεχαq cωτεμ ἐροι
 ταταμωτεν σε θναυ πε ἐτ αὶ ἐ βοῦν ἐ
 πετενηι ἡ φναυ ἐταῦμοῦ ἵξε μετεν ιοτ
 οὐοῖ ατετενεp κληρονομῖν ἡ νοῦχρημα nem
 ἡοῦζomт ἱcxeν τοῦνοῦ ἐτεμmaυ ωα ἐβοῦν 10
 ἐ φοοῦ τῆνοῦ ἐ βοῦν ἐ πετενηι ἡ οὔcоп
 κατα ἀβοτ οὐοῖ мененca θpи ωe нпн тетен-
 οῦωpп нпн ἡ ῥan κε таῖδ ἐ та βακὶ εῖοι ἡ
 нпфτ ωa πα $\overline{\delta\varsigma}$ ποῦpo Oυοῖ λῡκην ἡ cbe
 πετεnpан ριxωοῦ τηpoῦ ωa τετεnpавω 15

ῥῥ. α. βατεν | πα $\overline{\delta\varsigma}$ ποῦpo ρῖna ἡτεpтнitoῦ нωτεп
 eῡκнb. Αq ep οὐὼ ἵξε αωροθεoς nem θεδ-
 пicθe σε теnтῖo ἐροκ ω πεнδс ἡ αρχων
 Apioῖ ἡ παὶ ἀγαθον nemан εθpe κтаmоn
 ἐ πεκραп ρoλωc σε anкнн ἡ xa toten ἐβολ 20
 ἐθε nαι caxи ἐτεκxω ἡμωοῦ nan αq ep οὐὼ
 ἵξε παρχων φη ἡθοq πε mιxαηλ οὐοῖ πε-
 χαq нωoῦ σε ἀнок τῆαταμωτεν ἐ παpан
 nem φpан ἡ та βακὶ ἱcxe τετεnoῦωω ἐ cω-

ῥῥ. β. теm ἀнок πε mιxαηλ παρχων | ἡ na нпфноῖ 25
 nem na пкаῖz ἀнок πε mιxαηλ παρχнcтpa-
 тpoῦc ἡ тxом ἡ нпфноῖ ἀнок πε mιxαηλ
 παρχων ἡ нiεωн ἡ οὔωmи ἀнок πε mιxαηλ

- πιχωρι ειφωρх η̇ νιπολεμος τηρου̇ η̇ πεμθο̇
 η̇ πογρο̇ λ̇νοκ̇ πε̇ μιχαηλ̇ πωου̇ωου̇ η̇ να-
 νιφνογ̇ι̇ ν̇εμ̇ να̇ πκαρι̇ λ̇νοκ̇ πε̇ μιχαηλ̇ πι-
 νιω† φη̇ ε̇τε̇ θ̇ μετ̇ω̇αναζωη̇ τηρς̇ η̇ φ†
 ωοπ̇ η̇ η̇ητq̇ λ̇νοκ̇ πε̇ μιχαηλ̇ πεπι̇θοροπος̇ 5
 η̇ θ̇μετογρο̇ η̇ νιφνογ̇ι̇ λ̇νοκ̇ πε̇ μιχαηλ̇ πι-
 ̲̲ζ̲̲. α. αρχ̇ναγγ̇ελος̇ | φη̇ ε̇τ̇ ο̇ρι̇ ε̇ ρατ̇ q̇ η̇ πεμθο̇ η̇
 ν̇ενςις̇ η̇ φ† λ̇νοκ̇ πε̇ μιχαηλ̇ φη̇ ε̇τ̇ ι̇νι̇ η̇
 ν̇εν̇ωρον̇ η̇ νιρ̇ωμι̇ ν̇εμ̇ η̇ ο̇υται̇δ̇ ε̇ βο̇υν̇
 ωα̇ φ† πα̇ ο̇γρο̇ λ̇νοκ̇ πε̇ μιχαηλ̇ φη̇ ε̇τ̇ μο̇ωι̇ 10
 ν̇εμ̇ νιρ̇ωμι̇ ν̇η̇ ε̇τε̇ το̇υ̇ζε̇λ̇πις̇ β̇εν̇ π̇δ̇ς̇ λ̇νοκ̇
 πε̇ μιχαηλ̇ πα̇ρχ̇ναγγ̇ελος̇ φη̇ ε̇τ̇ ε̇ρ̇ δια̇κ̇ω̇νι̇ν̇
 η̇ †μετ̇ρω̇μι̇ τηρς̇ β̇εν̇ ο̇υ̇ς̇ω̇ο̇υ̇τε̇ν̇ ο̇υ̇ο̇ς̇ η̇-
 θ̇ω̇τε̇ν̇ ρ̇ω̇τε̇ν̇ λ̇ι̇ω̇ε̇μ̇ω̇ε̇ θ̇η̇νο̇υ̇ ι̇ς̇χ̇εν̇ τε̇ν̇-
 μετ̇κο̇υ̇σι̇ ωα̇ †να̇υ̇ Ο̇υ̇ο̇ς̇ †χω̇ η̇ τοτ̇ ε̇βο̇λ̇ 15
 ̲̲ζ̲̲. β. αν̇ ει̇ ε̇ρ̇ δια̇κ̇ω̇νι̇ν̇ | η̇μ̇ω̇τε̇ν̇ ωα̇ τα̇φε̇ς̇ θ̇η̇νο̇υ̇
 ε̇ π̇χ̇ς̇ πα̇ ο̇γρο̇ φη̇ ε̇τοι̇ η̇ ατ̇ κ̇η̇ν̇ η̇ φ̇ρη†
 ε̇τ̇ α̇ρε̇τε̇ν̇ω̇ε̇μ̇ω̇ι† λ̇νοκ̇ ρ̇ω̇ ν̇εμ̇ πα̇ δ̇ς̇ β̇εν̇
 ο̇υ̇μ̇ε̇θ̇νι̇ω† η̇ χο̇μ̇ μ̇η̇ †να̇ ε̇ρ̇ π̇ω̇β̇ω̇ η̇ νε̇τε̇ν̇-
 ω̇ρον̇ ο̇υ̇ο̇ς̇ †να̇χω̇ η̇ς̇ω̇ι̇ η̇ νε̇τε̇ν̇ τα̇ιο̇ αν̇ 20
 ν̇εμ̇ νε̇τε̇ν̇ με̇τ̇να̇η̇τ̇ ν̇η̇ ε̇ν̇ α̇ρε̇τε̇ν̇τη̇ι̇το̇υ̇ η̇
 φ† ε̇χ̇εν̇ πα̇ ρ̇αν̇ Μ̇η̇ ν̇αι̇δ̇ο̇ι̇ ε̇ ρατ̇ η̇ς̇α̇q̇ αν̇
 β̇εν̇ τε̇τε̇ν̇μ̇η† ει̇ς̇ω̇τε̇μ̇ ε̇ φη̇ ε̇ τε̇τε̇ν̇ς̇ω̇
 η̇μ̇ο̇ς̇ η̇ νε̇τε̇ν̇ ε̇ρ̇η̇ο̇υ̇ ε̇θ̇βε̇ τε̇τε̇ν̇ συ̇νη̇θ̇ια̇
 ̲̲η̇. α. β̇εν̇ πι̇δ̇ω̇ρον̇ ν̇εμ̇ πι̇ω̇αι̇ μ̇η̇ ν̇αι̇ ο̇υ̇η̇ο̇υ̇ | η̇μ̇ω̇- 25
 τε̇ν̇ β̇εν̇ πι̇να̇υ̇ ε̇τ̇ α̇ρε̇τε̇ν̇ρι̇μι̇ ε̇ρε̇τε̇ν̇ †ρ̇ο̇
 ε̇ροι̇ ε̇ρε̇τε̇ν̇ ρ̇ω̇ η̇μ̇ο̇ς̇ ρ̇ε̇ τ̇ω̇β̇ς̇ η̇ φ† ε̇ο̇ρε̇
 ρ̇ο̇υ̇ο̇θ̇βε̇ν̇ ε̇βο̇λ̇β̇εν̇ πα̇ι̇ κο̇ς̇μο̇ς̇ η̇πα̇τε̇ τ̇ζε̇λ̇-

πικ ἤτε τεκμετναὶν χωσί ἐβολζαρον μὴ ἰ
 πιναγ ἐρωτεν βεν πιναγ ἐτ ἀρετεν ἰνὶ ἰ
 νετενζωω ἐβολ ἐρετεν δι σμογ ἰ βητογ
 ἰ τετεντητογ ἐβολ ἐχεν ταθγσιὰ †χωῖμος
 νωτεν σε αἰχεντ βεν ναι τηρογ †χη νενωτεν 5
 ἰ †ιρι ἰ πωβω αν ἰ ζλι βεν νη ἐναρετεν
 τητογ ἰχεν τετεν μετκογσι ψα †νογ

Ⲛⲏ. β. | Ἀλλὰ †ογωνζ ἰμωογ τηρογ ἐ σωτεν βατεν
 †† φη ἰθογ πε πα ογρο τα φμηι ἀγκην ἐ
 δι ἰ νετεν ταιὸ ἰ φρη† ἰ ἀβελ νεν νωὲ 10
 νεν ἀβρααμ σε ἰ τετεν τητογ βεν ογσωγ-
 τεν Ωογνιὰτενθηνογ ογος παλγαθον νλω-
 πι νωτεν ἰ φρη† ἰ πετεν ραν πα ρη† ον
 πε πετεν κε σμογ Σε τερμενιὰ ἰ ζωροθεος
 πε †ογσιὰ ἰ ††ογος τερμενιὰ ἰ θεὸπισθε σε 15
 ὁμετναζ† ἐ †† ἰ νοκ πε παρχηαγγελος μη-

Ⲛⲟ. α. χαηλ φη ἐτ χη | βατεν νενσιχ ἰ †† ἰ τετεν
 χατ νωτεν ἰ ρεγ τωβζ βατεν †† ἐ σωτεν
 ἰ νοκ πε μιχαηλ φη ἐτ δι ἰ νετεν †ζο νεν
 νετεν προσεγχη νεν νετεν ογσιὰ νεν νετεν 20
 μετναητ ειῶλι ἰμωογ ἐ πωωι ἰ †† Πα
 ρη† ζωγ κορνηλιος ἰ νοκ πε ἐτ αἰζωλ ψα
 ρογ αἰταμογ ἐ φμωιτ ἰτε πωνβ ζιτεν πιωμς
 ἐταρδιτq ἰ τοτq ἰ πετρος πινιω† ἰ ἀποστολος
 Μπ ερ ερζο† σε †ογνογ σαβολ ἰμωτεν αν 25

Ⲛⲟ. β. αἰκην ἰ βωντ ἰμωτεν | ἐ πα ὅς βεν παخين-
 βωντ ἐρωτεν εῶβε τετεν ἀραπη ἐτ οἱ ἰ
 νιω† ἐ βογν ἐροι σε ογεί σβηνογτ σε βωντ

- ἐ φτ̃ ογορ̃ ερεβωντ̃ ἐρωτεν̃ †νογ̃ δε̃ ω̃ δω-
 ροθεος̃ nem̃ θεο̃πισθε̃ δι̃ νωτεν̃ ἢ ογχομ̃ ογορ̃
 δι̃ ναι̃ νωτεν̃ ἐβολθεν̃ να̃ χις̃ σε̃ δικην̃ ἢ
 χος̃ νωτεν̃ σε̃ φαι̃ πε̃ πιςφο̃ ογορ̃ πιαλλοθ-
 ριουν̃¹ δεν̃ ἰλημ̃ ἢτε̃ τφε̃ τβακι̃ ἢ πογρο 5
 ἢ να̃ νιφνογι̃ nem̃ να̃ πκαρι̃ Δικην̃ ἢ ω̃επ̃
 ὁ. λ. θηνογ̃ ἢ ω̃α̃ πρμοτ̃ ἢ τοτq̃ ἢ φτ̃ ἢ τω̃εβιω̃ |
 ἢ νετεν̃ δωρον̃ nem̃ νετεν̃ μετνηαντ̃ Ναι̃ δε̃
 ἐταρχοτογ̃ ηωογ̃ λq†̃ ηωογ̃ ἢ πινογβ̃ nem̃
 †γιρην̃ λqρωλ̃ ἐ̃ πω̃ωι̃ ἐ̃ τφε̃ nem̃ νιαγγελοσ̃ 10
 ἐρε̃ δωροθεος̃ nem̃ θεο̃πισθε̃ χογwt̃ ἐροq̃ δεν̃
 ογρο†̃ ω̃ατ̃ εqρωλ̃ ἐ̃ πω̃ωι̃ ἐ̃ τφε̃ δεν̃ ογγι-
 ρην̃ ἢτε̃ φτ̃ λμην̃. Δωροθεος̃ δε̃ nem̃ θεο̃-
 πισθε̃ τεqςζιμ̃ αγ̃ιρι̃ ἢ φρη†̃ ἐταρζονζεν̃
 ηωογ̃ ἢσε̃ παρχηαγγελοσ̃ ἐθ̃ ογaṽ μιχανλ̃ 15
 ογορ̃ αγχωκ̃ ἢ πιω̃αι̃ ἐβολθεν̃ ογραω̃ι̃ εγ-
 ὁ. β. ογωμ̃ ογορ̃ εγ†̃ ω̃ογ̃ ἢ φτ̃ | ογορ̃ ἢπ̃ ογω-
 ναγ̃ δεν̃ πογρωβ̃ nem̃ νογμετνηαντ̃ ἐτογι̃ρι̃
 ἢμωογ̃ δεν̃ φραν̃ ἢ φτ̃ ἢ μιχανλ̃ ω̃ατ̃
 ογχωκ̃ ἢ πογβιοσ̃ τηρq̃ ἐβολ̃ Μη̃ ω̃ ναμενρα†̃ 20
 λ̃ τετεν̃ σεμζηνογ̃ ἢ ογκογχι̃ δεν̃ μη̃ε†̃ αρετεν-
 σωτεμ̃ ἐρωογ̃ †νογ̃ μη̃ λqραω̃τεν̃ ἢσε̃ παι̃
 ω̃ιμ̃ φαι̃ ω̃ατ̃ εqθω†̃ ἢσε̃ πετεν̃ β̃η†̃ †νογ̃
 δε̃ ἢπ̃ ep̃ β̃ηαγζ̃ ἢμωτεν̃ αν̃ πε̃ δεν̃ πιζιν̃ιμ̃
 ἐ̃ βογν̃ ἢ φτ̃ ἐ̃σεν̃ φραν̃ ἢ μιχανλ̃ μη̃ ἢ 25
 πετεν̃ ταχροσ̃ σε̃ μη̃ ἐ̃ τετεν̃ †̃ ἢμωογ̃ ἢ

¹ On the margin the variants ογορ̃ πιαλλοθριτον̃
 are written. ογορ̃ πιαλλοθριτεν̃

50. a. φ† | ἡ παρχηαγγελος μηχανη ἡθορ ἐθ
 ογωνε ἡμωογ ἐβολ ἡ φ† πογρο ἐσωτεν
 ογοε ἡωωτεν ζωτεν ηη ἐ τετεν † ἡμωογ ἡ
 φραν ἡ φ† ἡ μηχανη ἡθορ ἐθ να† ἡ περ-
 σφο ἡωτεν νημαρ ἐρκηβ ἡ φρη† ἡ ναὶ ρωμ₅
 ἐθ ογав ὦ να μενρα† ἀ τετεν σωτεν ἐ
 † μεθμω† ἡ δωρεὰ ἡτε φ† ἐτασταζε ναὶ
 ρωμ ἐθ ογав δωροθεος νημ θεδπсθε τερ-
 сгim xe ἐταγсογτων πογωω νημ φ† ἀ φ†
 сογτων τεγἀραπн ἐ βογн ἐρωογ Ογοε αq-₁₀

50. b. ογωρп νωογ | ἡ παρχηαγγελος μηχανη
 αqθαμδ νωογ ἡ ογμω† ἡ μετραμαδ ἡμοντ-
 εс αγρηсс νημ πτωтер ἡ ομετογρο ἡ νιφноγὶ
 Λνον δε ζωн ὦ νηνμενρα† ἡ снноγ зппе
 анкнн ἡ ἐμ ταφмнн xe ζωв нивен ἐ τετεν-₁₅
 натнитоγ βен φραν ἡ παρχηαγγελος ми-
 ханη τετεν набѣтq ἐρκηв βен пикосмос
 ἡпан τετεν φοε ἐ νιφноγὶ † ηογ δε ὦ ηη ἐθ
 меε ἡ ἀρεтн ἡп ер бнаγз ἡμωτεν ἐρετεν
 † ἡ πωι ἡ τετεν сом ἐρετεнсωογн xe мн₂₀

50. a. ἐ τετεν † ἡμωογ | ἐρετεн † ἡ παρχηαγγе-
 лос μηχανη ἡθορ ἐρεωεμωε οηноγ ἡ βηтоγ
 βен ογρωι ἡτε κογхи ἡτε ογμнω ἡθορ ἐρε-
 ωωп ἐρογ ἡτωτεν ἡτετεнпpозepecic Xe
 ογει φ† κω† ἡ τοτεν ан ἡ са πωωι ἡ тен-₂₅
 сом пλнн ογпpозepecic ἐ nane с ἐт ернаκω†
 ἡсωс ἡ τοτεн ιε σωτεн ἀнок † натамок
 βен пснoγ ἐ наpe псωтнp неман зисен

- πκαρι λ νιρωμι σεμογ σε εγινι ν νογχηρμα
 ̅̅̅. β. ευγριογι νιμωογ ε πικαζωφυλαγιων | ογορ
 νπε φτ θμαιωογ εμαωω Ογορ ετασκωτ
 νσε τχηρα ν ςριμι βεν πεσχι ασξιμι ν
 λεπτον β ρολωσ ασινι νιμωογ βεν ογσωογ- 5
 τεν ασριτογ ε βογν ε πικαζοφυλαγιων
 αqτ νας νσε φτ ν πιμακαρισμοσ ογορ αq-
 ταιοσ εqσω νιμοσ σε ρωβ νιβεν ετ εντασ
 αστιηq πεс ωνb τηρq Νθοок ρωк ω πιμενριτ
 λρι σποταзин ρина εθρεκτ φт βεν φραν 10
 ν παρχηαγγελοσ μηχανλ ογορ νθοо ρωq
 ̅̅̅. α. ρηατ νак ν ρανμηω ν αραθον ογορ | ρηα
 εр διακωμιν νιμοк ν βητογ ογορ εωωп
 ακωανт ν ογδωρον νθοок εхен φραν ν παρ-
 χηαγγελοσ μηχανλ φт δε εqεт νак εβολβεν 15
 πιδωρον Μηχανλ δε εqεт таio νак ακωανт
 ν ογμεтнант εхен φραν ν φт ν μηχανλ
 φт δε εqε ер βοηθein εрок βεν τεqμεтwана-
 ρонq βεν τεqμεтoγpo ν ат кнн βεν тфе
 Ёωωп νθοок ακωανωωп ν ογwφнmo εрок 20
 εхен φραν ν φт ν μηχανλ φт наωопк
 ̅̅̅. β. εβογн ε νенаγлноγ ν τριρннн | Акωантco
 ν ογαι εqρoker εхен φραν ν φт ν μηχανλ
 φт натcoк εβολβεν νенаγлаθон ν τεqμεтoγ-
 po Ёωωп νθοок ακωанρωс ν ογαι εqβнω 25
 εхен φραν ν φт ν μηχανλ φт нат ρиωтк
 ν ογcтолн ν ογωογ βεν нифноγi Ογορ ак-
 ωант ν ογλaφот ν нрп ν ογαι εхен φραν

- ἢ φτ ἢ μῆχανῃ φτ νατ νακ ἐβολῆεν πῆρπ
 ἢ τβω ἢ ἀλοῶι ἢ μῆι ἐτ κενῆνοῦτ ἔωωπ
 ἢμοντεκ ἡρπ † ἢ οὐλφοτ ἢ μωγ ρωσ
 ρολωσ ἢ φρητ ἢ πσαχι ἢ πῶς βεν πτεγλ-
 ὁδ. α. γελιον | ρσω ἢμος σε φῆ ἐθ νατσε ὀηνοῦ 5
 ἢ οὐλφοτ ἢ μωγ ρωσ βεν πα ραν σε ἢωωπ
 να πῶς ἢνε ρτακὸ ἢσε περβεχε φτ ἐρετσοκ
 ἐβολῆεν τμοῦμι ἢ μωγ ἢτε πωνῆ φῆ ἐθ
 ἢνοῦ ἐβολῆεν πῆρονος ἐθ οὐλβ Δκωλνσεμ-
 πωῖνι ἢ οὐαι ρχη βεν οὐωωμι ἔσεν φραν 10
 ἢ φτ ἢ μῆχανῃ φτ ναοῦωρπ νακ ἢ
 περαρρελос εῶρερσεμ πεκωῖνι ρωκ βεν
 πεκῆνωτ ἢ ωωμι ἐτε πῆρσοῦ ἢ πεκμοῦ πε
 ὁδ. β. Δκωλνρωλ ωα ἢη ἐτ χῆ βεν πωτεκο |
 ἢτεκτ νομτ νωοῦ βεν πωῖαι ἢ παρχῆαρρε- 15
 лос μῆχανῃ φτ ναοῦωρп νακ ἢ μῆχανῃ
 εῶρερναρμεк ἐβολῆεν πωτεκο ἢ ἀμεντ
 οὔορ ερε φτ νασος νακ σε ἢнок λῆεμт
 βεν πωτεκο οὔορ ακὶ ωαροι Δκωλнкωт ἢ
 οὔεκκλῆσιῶ ἔσεν φραν ἢ φτ ἢ μῆχανῃ φτ 20
 να ер ρμοτ νακ ἢ οὔῆι ἢ ат μοῦнк ἢ χῆ
 βεν тфе Оὔορ ακωλннаγ ἐ οὐαι еқоι ἢ ат
 сом εῶβε οὔῆкаρ ἢ сωμα οὔορ ἢτεκτῆματ
 ὁδ. α. βεν περφλῆρι φτ ἢ μῆχανῃ | να ер φλῆρι
 ἐрок ἐβολῆεν πωωμι ἢ ἀμεντ Σε οὔει 25
 ссбῆноῦт ναῖ ρῖна ἢτοῦναι νωπεν πληн
 ωοῦνιῶтоῦ ἢ нῖнант се ἢωωγ πε ἐтоῦ-
 наῖναι νωοῦ Παλῖν σε πῖναι ωογωοῦ ἢμοῦ

- ԷՏԵՆ ՍԻՉԱՍ ՕԿՈՉ ԴՆԴԱՍԻ ՉՈՍԻ ԷՅՈԼ ԷՏԵՆ
 ՕԿՄԻՊ և ՈՅԻ ՕՆԱՄԵՆՐԱԴ և ՏՈՍՈՍ ՏԵՄՍԻԼ
 և ՏԵՆ ԲՐ ԱԴՈՄԻԶԵՏԹԵ ԲԹՐԵՆ ԻՐԻ և ՕԿՆԱԻ ԿԵՆ
 ՍԻՉՈՐՈՆ և ՓԴ ՆԵՄ ՕԿՆԱՍԻ ԿԵՆ ՓՐԱՆ և
 ՓԴ և ՄԻԽԱՆԼ ՏԵ ՕԿԵԻ ՏԵՆԵՄԻ ՏԵ ՏԵՄՍԻԼ 5
- ԾԵ. Բ. ՕԿՈՉ ՕԿՆԱԿԵՐՈՆ ՍԵ ՕԿՈՉ ԳԿԵՆԴ Է ՕԴ | և ՏՈՍ
 ՄԻԵՆ ՕԿՈՉ ԳԴ և ՓՈԿԱԻ ՓՈԿԱԻ ԿԱԴԱ ՆԵԳԶ-
 ՄԻՈԿԻ ՕԿՈՉ և ՏԵՆԶԻՏՈՏԵՆ ԿԵՆ ԴՆԴԱՍԻ և ՏՈՍ
 ՄԻԵՆ ՕՆԱՄԵՆՐԱԴ ՏԵ ԴՆՈՍ ԴՆԴԱՍԻ ՕԿ
 ԷՅՈԼԿԵՆ ՓԴ ՍԵ ԴՆԴԱՍԻ ԴՆՈՍՕԿՆԱԻ ԿԵ 10
 ՏԵ ՕԿՆԱԻ ԱԳԱԻԳ ՆԵՄ ՍԵՆ ԻՕԴ ԱԴԱՄ ՆԵՄ
 ՏԵՆՄԱԿ ԲԿԱ ԱԳՍՈՍԳ ԷՐՈԳ և ՏՈՍՄԵԴԱՆՈԻԼ
 ՕԿՈՉ ԱԳԿՈՎ ԷՅՈԼ և ՏՈՍՍԱՐԱՅԱՏԻՑ ԿԵՆ ՆԵՆԴՈՎԶ
 և ՄԻԽԱՆԼ ՆԵՄ ՕԿՆԱՍԻ ՕԿՆԱԻ ԱԳԱԻՑ ՆԵՄ
 ՍԹՈՄԻ և ԿԵԼ ԱԳՍՈՍ ԷՐՈԳ և ՏԵԳԹՈՍԻԼ ԶԻԵՆ 15
- ԾԵ. Ա. ՆԵՆԴՈՎԶ և ՄԻԽԱՆԼ | ՕԿՆԱԻ ՕԿՆԱԻ ԱԳԱԻԳ ՆԵՄ
 ԷՆՈՎ ԱԳՈՍԹԵՅԵԳ ԷՍԴԵՄԹԵԳՆԱԿ Է ՓՄՈՍ ԿԵՆ
 ՆԵՆԴՈՎԶ և ՄԻԽԱՆԼ ՕԿՆԱԻ ՕԿՆԱԻ ԱԳԱԻԳ ՆԵՄ
 ՆՈՎԷ ԱԳԹԱՄԻԾ ՆԱԳ և ՕԿԿՅՈՍԴՈՑ ՕԿՈՉ ԱԳՆԱԶ-
 ՄԵԳ ՆԵՄ ՍԵԳՆԻ ԿԻՐԳ ԿԵՆ ՆԵՆԴՈՎԶ և ՄԻԽԱՆԼ 20
 ՕԿՆԱԻ ՕԿՆԱԻ ԱԳԱԻԳ ՆԵՄԱՅՐԱՄ ՍԵՆԻՕԴ և ՓՐԻԴ
 և ՏԵԳԴԱԼԹՆԿԻ ՆԵՄԱԳ ՕԿՈՉ ԱԳԴ և ԻՏԱԿ ՆԱԳ
 ԶԻԵՆ ՆԵՆԴՈՎԶ և ՄԻԽԱՆԼ ՕԿՆԱԻ ՕԿՆԱԻ ԱԳԱԻԳ
 ՆԵՄ ԻՏԱԿ և ՍՈՍՍ և ՍԵԳՍՈՍ ՕԿՈՉ ԱԳԴ և
- ԾԵ. Բ. ՕԿԵՑՈՍ և ՏԵԳՍԵՅԻՕ | ՕԿՆԱԻ ՕԿՆԱԻ ԱԳԱԻԳ ՆԵՄ 25
 ԻԱԿՈՅ ԱԳԴ ՆԱԳ և ՕԿԿԱՐԻՑ և ՍԵՄԹՈ և ՆԵԼԱԿ
 ՍԵԳՏՈՆ ԶԻԵՆ ՆԵՆԴՈՎԶ և ՄԻԽԱՆԼ ՕԿՆԱԻ
 ՕԿՆԱԻ ԱԳԱԻԳ և ՏԵ ՓԴ ՆԵՄ ԻՕՏԻՓ ԱԳՆԱԶՄԵԳ

- Ì ΤΟΤΟΥ Ì ΝΕΡCΗΝΗΟΥ Ì ΝΕΜ ΤΡΕΜÌΧΗΜΙ ΖΙΤΕΝ
 ΝΕΝΤΩΒΖ Ì ΜΗΧΑΗΛ ΟΥΝΑΙ ΟΥΝ ΑΓΑΙÇ Ì ΞΕ
 ΦΤ ΝΕΜ ΜΩΥCΗC ΠΑΡΧΗΠΡΟΦΗΤΗC ΑΓΜΑΖÇ Ì
 ΖΜΟΤ ÈΖΟΤΕ ΡΩΜΙ ΝΙΒΕΝ ΖΙΤΕΝ ΝΕΝΤΩΒΖ Ì
 ΜΗΧΑΗΛ ΟΥΝΑΙ ΟΥΝ ΑΓΑΙÇ Ì ΞΕ ΦΤ ΝΕΜ ÌCΟΥ 5
 [ΠΩΗΡΙ] Ì ΤΕ ΝΑΥΗ ΑΘΕΡΕ ΦΡΗ ÒΖΙ ÈΡΑΤÇ
 07. Α. Ì ΖΟΥΟ È ΟΥÈΖΟΥΟΥ | ΨΑΤ ΕΦΒΟΛΒΕΛ Ì ΝΕΡΧΑΧΙ
 ΤΗΡΟΥ ΖΙΤΕΝ ΝΕΝΤΩΒΖ Ì ΜΗΧΑΗΛ ΟΥΝΑΙ
 ΟΥΝ ΑΓΑΙÇ Ì ΞΕ ΦΤ ΝΕΜ ΔΑΥΙΔ ΠΟΥΡΟ È
 ΑΓCΩΤΠÇ ΕΒΟΛΒΕΝ ΝΕΡCΗΝΗΟΥ ΟΥΟΖ ΑΘΑΖCÇ 10
 Ì ΟΥΡΟ ÈΧΕΝ ΠΕΡΛΑΟC ΖΙΤΕΝ ΝΕΝΤΩΒΖ Ì
 ΜΗΧΑΗΛ ΟΥΝΑΙ ΟΥΝ ΑΓΑΙÇ Ì ΞΕ ΦΤ ΝΕΜ CΟΛΟ-
 ΜΩΝ ΑΓΖΟΝΖΕΝ ΝΑÇ ΕΘΕΡΕΚΩΤ Ì ΟΥΗ Ì
 ΠΒC ΖΙΤΕΝ ΝΕΝΤΩΒΖ Ì ΜΗΧΑΗΛ ΟΥΝΑΙ ΟΥΝ
 ΑΓΑΙÇ Ì ΞΕ ΦΤ ΝΕΜ ÌΕΖΕΚΙΑC ΠΟΥΡΟ Ì ΘΜΗ 15
 ΟΥΟΖ ΑÇΤ ΝΑÇ Ì ΚΕ ÌΕ ÌΡΟΜΠΙ Ì ΖΜΟΤ ÈΧΕΝ
 ΝΕΡÈΖΟΥΟΥ | ΖΙΤΕΝ ΝΕΝΤΩΒΖ Ì ΜΗΧΑΗΛ ΟΥΝΑΙ
 08. Β. ΟΥΝ ΑΓΑΙÇ Ì ΞΕ ΦΤ ΝΕΜ ΠΡΕΝΟC ΤΗΡÇ Ì ΑΔΑΜ
 ΑÇ ΕΡ ΖΟΥÒ ΖΜΟΤ ÈΧΩΟΥ Ì ΞΕ ΠΕΝΝΟΥΤ ΑΓΡΕΚ
 ΤΦΕ ΑÇÌ È ΠΕCΗΤ ΖΙΧΕΝ ΠΚΑΖÌ È ΑÇΒÌ CΑΡΖ 20
 ΒΕΝ ΤΠΑΡΘΕΝΟC ÈΘ ΟΥΑΒ ΟΥΟΖ ΑÇΤ Ì ΤΕΡΨΥΧΗ
 ÌΜΙΝ ÌΜΟÇ Ì CΩΤ ÈΖΡΗ ÌΧΩΝ ΨΑΤ ΕÇΤΟΥΧΟΝ
 ÈΒΟΛΒΕΝ ΑΜΕΝΤ ΖΙΤΕΝ ΝΕΝΤΩΒΖ Ì ΜΗΧΑΗΛ
 È ΑÇΧΑ ΝΕΝΝΟΒÌ ΝΑΝ ÈΒΟΛ ΟΥΝΑΙ ΟΥΝ ΑΓΑΙÇ
 Ì ΞΕ ΦΤ ΝΕΜ ΝΕΝÌΟΤ Ì ΑΠΟCΤΟΛΟC ΑÇCΟΤΠΟΥ 25
 09. Α. ÈΒΟΛΒΕΝ ΝΙΚΟCΜΟC | ΤΗΡÇ ΑÇΤ ΧΟΜ ΝΩΟΥ
 ΖΙΝΑ ΕΘΡΟΥΤΑCΘΟ Ì ΝΑΙ ΤΗΡΟΥ È ΠCΟΥΕΝ
 ΤΜΕΘΜΗ ΖΙΤΕΝ ΝΕΝΤΩΒΖ Ì ΜΗΧΑΗΛ ΤΝΟΥ

- εφ ογав ογοz τενσελcωλ hен hанzebcω
 ευcαιωoυ ēpē nenxix mēz h xal h cθoi h
 oγqi ēnσō hμoc xe ω παρχων h mφnoγi
 παρχhαrρελoc Tωbz h φ† εopeq ep zmot
 nan h oγhre ē pρωm nem oγzebcω oγοz 5
 †zō ē φ† ēxων εopeq xω nan ēβολ ω
 παρχhαrρελoc ēθ oγav mηxanλ ωλhλ ē φ†
 π. α. ēxων ω παρχhαrρελoc ēθ oγav zina h
 τεq ep zmot nan h oγzιpηm ē hoγh ē
 mēnepnoγ xe hθok πε tenzιpηm xe κcωoγh 10
 ω πεnπpoctatnc xe λnon oγκαzι nem oγōm
 nem oγkermi Πλm φ† oγhant h pexω
 nan ēβολ xe oγei λh ep nobι qtomι hθok
 εopeκτωbz ēxων h φ† zina hτεqχω nan
 ēβολ hен пxи tenω oγbиk φок hθok εopeκ 15
 †zo ē φ† ēxων εope qχω nan ēβολ ω
 π. β. mηxanλ παρχhαrρελoc ēθ oγav λnon
 tenωqт oγοz hθok κ†zo h φ† penoγpo
 ēxων λnon tencωoγh h φai ta φmι ω
 παρχhαrρελoc mηxanλ hθok πε παzωp h 20
 oметhant h φ† пmant тек ep ep пpεcβεγh
 ēxων тhpen h pemθo h φ† φiωт h mмет-
 ωenзhт ēт cмapoγт hен zωb mивen ωa enēz
 zina hτεqχα nem nobι тhpoγ nan ēβολ m
 ēт λhαιtoγ hен oγēm nem hен met ат ēm 25
 iē hен penoγω ite hен penoγω an. Oγοz
 πλ. α. hτεq† nan h пmωit zina hтенxω ncων
 h nαφazoγ oγοz hтенδoxi ē nαтzи oγοz

ἡΤΕΡΩΤΑΖΟΝ ΝΑQ ἔΝΟΙ ἢ ΑΤ ΘΩΛΕΒ ἢ ΠΕΜΘΟ
 ἢ ΝΕQΣΙΣ ΧΕ ἡΘΟΚ ΠΕ ΕΤ QΙΡΩΟΥΩ ἡΑΡΟΝ ὦ
 ΠΙΝΩΤ ἢ ΑΡΧΗΑΓΓΕΛΟΣ ἔΘ ΟΥΑΒ ΜΗΧΑΗΛ
 ΠΑΡΧΗΝΣΤΡΑΤΥΓΟΥC ἡΤΕ ΤΧΟΜ ἢ ΝΙΦΗΟΥΓΙ ΦΗ
 ἔΤ † ὦΟΥ ἢ ΟΥΟΝ ΝΙΒΕΝ ἔΤ ΕΡ ΩΑΙ ἢ ΠΕQΡΑΝ 5
 ἔΘ ΟΥΑΒ ἡΒΕΝ ΜΑΙ ΝΙΒΕΝ ΤΑΦΜΗΙ ὦ ΝΑΜΕΝ-
 ΡΑ† ΑΙQΙ ΤΟΤ ἔ ΟΥΝΙΩ† ἢ ΑΡΧΗ CΑ ΠΩΩΙ
 ἡΤΑΧΟΜ ΟΥΟQ ΑΙΚΩ† ἡCΑ ΟΥΝΙΩ† ἢ ΠΕΛΑΓΟC
 ΠΑ. Β. ΕQΟΥΗΟΥ ΕΜΑΩΩ ἢ †ΧΕΜΙΧΟΜ ΑΗ ἔ ΕΡ ΣΙΝΙΟΡ
 ἡΜΟC ΧΕ ΟΥΕΙ ΑΙCΟC ἡΒΕΝ †ΑΡΧΗ ἢ ΠΙΕΚΩ-10
 ΜΟΝ ΧΕ ΤΑ ΚΥΒΩΤΟC ΟΥΚΟΥCΙ ΟΥΟQ ΤΑ
 ἡΒΩΩΤ CΘΕΒΗΟΥΤ ἢ †ΕΜΙ ἢ ΝΗΒΙ ΑΗ ΟΥΟQ
 ΠΙΝΟΥΗ ἡΟCΙ ἔΜΑΩΩ ἔΤΕ ΦΟΥΩCΘΕΗ ἢ ΠΑΙ
 ΕΚΩΜΗΟΝ ΠΕ ΦΗ ἔ †ΤΑΙὸ ἢ ἡΗΤQ Μ ΠΙΝΩ†
 ἢ ΑΡΧΗΑΓΓΕΛΟΣ ἔΘ ΟΥΑΒ ΜΗΧΑΗΛ ΑΝΟΚ ΔΕ 15
 ††QΟ ἔΡΩΤΕΗ ὦ ΝΑCΗΗΟΥ QΙΝΑ ἡΤΕΤΕΝ†-
 ΤΟΤΕΗ ΝΕΜΗΙ QΙΝΑ ἡΤΑΝΟQΕΗ ΕΒΟΛἡΒΕΗ ΘΗΗ†
 ἢ ΠΑΙ ΝΙΩ† ἢ ΝΟΥΗ ἔΤΕ ἡΜΟΝ ΑΥΡΗCQ ἡΤΑQ
 ΠΕ. Α. ΟΥΟQ ἡΤΕΝἢ ἔ ΠΙΧΡΟ ἡΒΕΝ ΟΥQΙΡΗΝΗ ΧΕ ΑΙQΙΤΟΤ
 ἔ CΑCΙ ΝΕΜΩΤΕΗ ἢ ΝΕΝΩΟΥ ΝΕΜ ΝΕΝΤΑΙὸ 20
 ΕΥΤΟΜΗ ΟΥΟQ ΕΥΕΡ ΩΑΥ ἔ ΦΗ ἔΤ ΕΗ ΕΡ ΩΑΙ
 ΝΑQ ἢ ΦΟΟΥ ΠΑΡΧΗΑΓΓΕΛΟC ΜΗΧΑΗΛ ΠΛΗΗ
 ΟΥΛΑC ἢ CΑΡΞ ΠΕ ΠΑ ΛΑC ΟΥΟQ ΟΥCΑΡΞ ἢ
 ὦQΙ ΠΕ ΤΑ CΑΡΞ ΟΥΟQ ἢ †ΧΕΜΙΧΟΜ ΑΗ ἔ ΧΩ
 ἢ ἡΩΙ ἢ ΠΕQΩΟΥ ἔ ΠΧΩΚ ἢ ΘΜΕΤΗΩ† ἢ 25
 ΤΕQΔΑΞΙC ΜΘΟΚ ΠΕΤΕ ΦΩΙ ΝΕΜ Φ† ὦ ΜΗΧΑΗΛ
 ΦΡΑΩΙ ἢ ΠΑ QΗΤ ὦ ΠΑΡΧΗΑΓΓΕΛΟC ἔΘ ΟΥΑΒ
 ΠCΟΛCΕΛ ἢ ΠΑ ΛΑC ΜΗΧΑΗΛ ΠCΑCΙ ἢ ΡΩΙ

πβ. β. πσωογτεν ἢ πα ρητ | ωα φ† Λω ἢ ταπρο
 ἱε λω ἢ λας ἱε λω ἢ ἕητ ερμεζ ἢ ἀρετη
 ἐ ογονωσომ ἱμορ ἐ σω ἢ πωι ἢ πεκλζιωμα
 ἱε ρηαφορ ἐ πωι ἢ τεκμετνω† nem πῶογ
 ἐτ ἂ φ† σελσολκ ἢ ἕητκ Μαι τηρογ ἐται- 5
 σοτογ ὦ παρχων ἢ ὁμετογρο ἢ νιφνογι
 εγερωλ ἢ πωογ ἢ τεκμετνω† ἀλλα χω
 νηι ἐβολ ὦ πα βς μηχανλ σε ἄνοκ ογρερερ-
 νοβι ογορ †σωσεβ ἐμαωω ἕεν ηαζβνογι Ἀνοκ
 ††ζδ ἐροκ ὦ μηχανλ πιρε††τοτq ωωπ ἐροκ 10

πγ. α. ἢ ταθγσιὰ ἐτοι ἢ κογσι θαι ετ ασραω ρηηλ
 ἢτατηις ηακ ἕεν πεκωλ ἐθ ογαν ἢπ ερ
 σηαγζ ἱμοκ αν ἐ σωτεν ἐ πεκβωκ εῶβε σε
 ρωωσεβ ἢσε παδωρον Ἀλλα ωωπ ἐροκ ἢ τα
 σπογαν ἢ φρη† ἢθα †τεβι σνογ† σε ογεί 15
 †ἔμν σε ἢθοκ ογναιητ ἢ ρερωφενηητ εῶβε φαι
 αικω† ἢ σωκ εῶβε σε ἱμον τηι ἢ κε ρερερ-
 πρεσβεγιν ἕατεν φ† ἐβηλ ἐροκ ὦ παρχη-
 αγγελος μηχανλ Ἀκωανερ πῆθ ηανε q μεμνι

πδ. β. ἢτεκ ωωπ ἐροκ ἢ πα κογσι ἢ ταῖδ | καν 20
 ιςσε ρωωσεβ Ἀνοκ δε †ηα ερ ηγμφιν μενε-
 σα ηαι εῶριῖνι ηακ ἢ ογταιδ ἐβολἕεν ρωι
 ἢ ρερερνοβι nem πα λας ἐτ σωσεβ nem πα
 ρητ ἢ σνογ ηιβεν ἢ νιῆζοογ τηρογ ἢτε πα
 ωηῃ ἢτα πιστεγιν ἕεν φαι ταφμηι σε αἰωαν- 25
 ερ πωωω ἢ πεκραν ἢταωτεν ερ περμεγῖ ἢ
 σνογ ηιβεν ἕεν πα ρητ ὦ παρχηαγγελος ἢ
 νιῆζοογ τηρογ ἢτε πα ωηῃ εἰεωωπι ἢ ατ

- ΟΥΤΑΖ ΟΥΟΖ Ì ΛΤ ΒΕΧΗ Ì ΠΕΜΘΟ Ì Φ† ΣΕ
 πδ. α. ΠΕΡΦΜΕΥÌ Ì ΠΕΚΡΑΗ ÈΘ ΟΥΑΒ Õ ΠΑΡΧΗ-
 ΑΓΓΕΛΟΣ ÈΘ ΟΥΑΒ ΜΗΧΑΗΛ ΠΗΝΩ† Ì ΑΡΧΗΑΓΓΕ-
 ΛΟΣ ÈΘ ΟΥΑΒ ΦΗ ÈΤ ΟΙ Ì ΣΩ† ΝΗΙ ΉΕΝ ΠΑ
 ΣΙΝΖΕΙ ΝΕΜ ΠΑ ΣΙΝΤΩΝΤ Õ ΠΑΡΧΗΑΓΓΕΛΟΣ ÈΘ 5
 ΟΥΑΒ ΦΗ ÈΤΕ ΠΡΕΝΟΣ ΤΗΡΩ Ì ΑΔΑΜ ΑΥΣΙΜΙ
 Ì ΟΥΠΑΡΡΗΣΙΑ ΉΑΤΕΝ Φ† ÈΘΒΗΤΚ Õ ΠΑΡΧΗ-
 ΑΓΓΕΛΟΣ ΜΗΧΑΗΛ ΜΘΟΚ Π ΕΘ ΜΗΟΥ È ΉΟΥΝ ΕΚΙΡΙ
 Ì ΠΕΝΜΕΥÌ Ì ΠΕΜΘΟ Ì Φ† ΖΗΛΑ ÌΤΕΡΩΦΕΝΖΗΤ
 ΉΑΡΟΗ ΕΡΕΩΩΠΙ ΝΑΝ ΟΥΗ Ì ΦΟΟΥ ΉΕΝ ΠΕΚ- 10
 πδ. β. ΝΩ† Ì ΨΑΙ ΕΘΡΕΚ ΕΡ ΠΡΕΣΒΕΥΗΝ ΉΑΡΟΗ ΉΑΤΕΝ
 ΠΒΣ †ΝΟΥ ΖΗΛΑ ÌΤΕΝΩΩΠ ΕΡΩΩ ÌΤΕΝΣΠΟΥΔΗ
 ÈΤΕΝΗΡΙ ÌΜΟΣ ΝΑΚ ΉΕΝ ΠΕΚ ΕΡ ΦΜΕΥÌ ÈΘ ΟΥΑΒ
 Õ ΠΗΝΩ† Ì ΦΑΙΡΩΟΥΩ ΉΑΡΟΗ ΜΗΧΑΗΛ ΕΘΡΕΝΒΙ
 Ì ΠΗΜΩΙΤ ΤΗΡΕΝ È ΠΣΙΝΤΕΝΜΩΩ ΉΕΝ ΠΕΤΕΖΝΕ 15
 Φ† Ì ΣΗΟΥ ΝΙΒΕΝ Ì ΠΕΜΘΟ Ì ΝΕΡΩΣΙΧ ΟΥΟΖ
 ÌΤΕΡΩΑΖΜΕΝ ÈΒΟΛΉΕΝ ΝΙ ΦΛΩ ΤΗΡΟΥ ÌΤΕ ΦΗ
 ÈΤ † ΟΥΒΗΝ ΠΙΣΑΧΙ ÌΤΕ ΜΕΘΜΗ ΝΙΒΕΝ ΠΙΣΑ-
 ΜΕΘΜΟΥΧ ÌΣΑ Ì Π ÈΤ ΖΩΟΥ ΟΥΟΖ ÌΤΕ Φ†
 ΤΑΖΟΗ ÈΡΑΤΕΝ ΝΑΩ Ì ΟΥΜΕΤΟΥΡΟ ΝΕΜ ΟΥΜΕ- 20
 πδ. γ. ΤΟΥΗΒ ΝΕΜ ΟΥΓΕΝΟΣ ΕΩ ΟΥΑΒ ΝΕΜ ΟΥΛΑΟΣ
 ΕΩΩΗΉ ΖΙΤΕΝ ΝΙΤΩΒΖ ÈΤ ΕΣΙΡΙ ÌΜΩΟΥ ΉΑΡΟΗ
 ÌΧΕ ΤΕΝ ΒΣ ΤΗΡΕΝ †ΡΕΩΣΦΕ Φ† ΠΙΛΟΡΟΣ
 ΑΛΗΘΩΣ †ΛΓΙΛ ΜΑΡΙΑΜ ΘΗ ÈΤ ΟΙ Ì ΠΑΡΘΕΝΟΣ
 Ì ΣΗΟΥ ΝΙΒΕΝ ΝΕΜ ΝΕΝΠΡΕΣΒΙΑ Ì ΦΗ È ΤΕΝ 25
 ΕΡ ΨΑΙ ΝΑΩ Ì ΦΟΟΥ ΠΗΝΩ† Ì ΑΡΧΗΑΓΓΕΛΟΣ
 ÈΘ ΟΥΑΒ ΜΗΧΑΗΛ ΦΗ ÈΤ ΤΩΒΖ Ì ΠΒΣ ÈΧΩΗ Ì
 ΣΗΟΥ ΝΙΒΕΝ ΝΕΜ ΝΕΝΤΩΒΖ Ì ΠΧΩΡΟΣ ΤΗΡΩ

ἡΤΕΝ ΕΡ ΨΦΗΡ ἢ ΛΤ ΣΩΜΑΤΟΣ ΝΕΜ ΝΕΝΤΩΒΖ
 ἢ ΦΗ ἔΤΕ ἡΜΟΝ ΟΥΛΙ ΤΩΝΗ ΖΕΝ ΝΗΜΣΙ ἡΤΕ
 π̄. β. ΝΙΖΙΔΜΙ | ἔΝΛΑΔ ἔΖΟΤ ἔΡΟQ ΠΙΛΓΙΟΣ ἸΩΑΝΝΗΝΣ
 ΠΙΠΡΟΔΡΟΜΟΣ ἢ ΒΑΠΤΙΣΤΗΣ ΟΥΟΖ ἢ ΜΑΡΤΥΡΟΣ
 ΕΘ ΟΥΛΒ ΝΕΜ ΝΕΝΤΩΒΖ ἢ ΝΗΠΑΤΡΙΑΡΧΗΣ ΝΕΜ 5
 ΝΗ ΠΡΟΦΗΤΗΣ ΝΕΜ ΝΗ ΚΟΡΥΜΦΕΟΣ ἢ ΑΠΟΣΤΟΛΟΣ
 ΝΗ ἔΤ ΛΥΟΥΑΖΟΥ ἡΣΑ ΠΙΠΑΤΩΕΛΕΤ ἢ ΝΗΗ
 ΠΕΝΘΣ ἡΝΣ ΠΧΣ ΠΕΝ ΩΝΗ ΝΕΜ ΠΙΓ ἢ ἌΛΟΥ ἢ
 ἈΓΙΟΣ ΣΕΔΡΑΚ ΜΙΣΑΚ ΑΒΔΕΝΑΓΩ ΝΕΜ ΠΙΛΓΙΟΣ
 ΣΤΕΦΑΝΟΣ ΝΕΜ ΠΧΩΡΟΣ ΤΗΡQ ἡΤΕ ΝΙΛΓΙΟΣ ἢ 10
 ΜΑΡΤΥΡΟΣ ΝΕΜ ΝΙΣΤΑΓΓΡΟΦΩΡΟΣ ἔΘ ΟΥΛΒ ΜΛΙ
 π̄. λ. ἔΤ ΟΖΙ ἔΡΑΤΟΥ ΤΗΡΟΥ | ἢ ΠΕΜΘΟ ἢ ΠΙΘΡΟ-
 ΝΟΣ ἢ ΒΑΣΙΛΙΚΟΝ ἡΤΕ Φ† ΠΙΛΟΓΟΣ ΕΥ†ΖΟ
 ΕΡΟQ ἢ ΠΙΞΖΟΟΥ ΝΕΜ ΠΙΞΩΡΖ ΕΘΡΕQ ΕΡ ΟΥΝΛΙ
 ΖΑ ΠΕQΛΛΟΣ ἡΘΟQ ΠΕΝ ΘΣ ΟΥΟΖ ΠΕΝΝΟΥ† ἡΝΣ 15
 ΠΧΣ ΦΛΙ ἔΤΕ ἔΒΟΛΖΙ ΤΟΤQ ἔΡΕ ΩΟΥ ΝΙΒΕΝ ΝΕΜ
 ΤΛΙΘ ΝΙΒΕΝ ΝΕΜΠΡΟСКΥΝΗΣΙC ΝΙΒΕΝ ΝΕΜ ΣΙΝΟΥ-
 ΩΩΤ ΝΙΒΕΝ ΕΡ ΠΡΕΠΙ ἢ ΦΙΩΤ ΝΕΜΑQ ΝΕΜ
 ΠΙΠΠἌ ἔΘ ΟΥΛΒ ἢ ΡΕQΤΑΝΗΘΟ ΟΥΟΖ ἢ ΟΜΟΟΥCΙΟΣ
 ΝΕΜΑQ †ΗΟΥ ΝΕΜ ἢ CΗΟΥ ΝΙΒΕΝ ΝΕΜ ΨΑ ἔΝΕΖ 20
 ἡΤΕ ΝΙΞΕΝΕΖ ΤΗΡΟΥ ΑΜΗΝ.

πζ. β. Ο ΛΟΓΟΣ ἸΤΕ ΠΙΠΑΤΡΙΑΡΧΗΣ ἘΘ ΟΥΛΑΒ ΟΥΟΣ
ΠΙΑΡΧΗἘΠΙΣΚΟΠΟΣ ἸΤΕ ΑΝΤΙΟΧΙΑ ΑΒΒΑ ΣΕΥΗΡΟΣ
Ἐ ΛΗΤΑΟΥΟΓ ΔΕ ΕΦΟΥΩΝΖ ἘΒΟΛ Ἰ ΝΙΜΕΤΩΔΗ-
ΖΩΗΓ ἸΤΕ Φ† ΛΗΣΑΧΙ ΔΕ ΟΝ ΕΘΒΕ ΤΠΑΡΟΥΣΙΑ

πη. α. Ἰ ΠΙΑΡΧΗΑΓΓΕΛΟΣ ἘΘ ΟΥΛΑΒ ΜΙΧΑΗΛ | ΝΕΜ ΤΕΓ- 5
ΜΕΤΜΑΙ ΡΩΜΙ Ἰ ΦΡΗ† ἘΤΑΓΧΟΤΟΥ ἸΜΩΟΥ Ἐ
ΝΙΧΟΡΧΣ ἸΤΕ ΠΔΙΛΒΟΛΟΣ Ε ΛΗΤΑΟΥ Ἐ ΖΑΗΚΟΥΧΙ
ΔΕ ΟΝ ΕΘΒΕ †ΑΓΙΑ Ἰ ΚΥΡΙΑΚΗ ἘΘ ΟΥΛΑΒ ἘΘΒΕ ΣΕ
Λ ΠΩΛΙ Ἰ ΠΙΑΡΧΗΑΓΓΕΛΟΣ ἘΘ ΟΥΛΑΒ ΜΙΧΑΗΛ ΕΡ
ΑΠΑΝΤΑΝ ΒΕΝ †ΡΟΜΠΙ ἘΤΕΜΜΑΥ Ἐ †ΑΓΙΑ Ἰ 10
ΚΥΡΙΑΚΗ ΛΗΣΑΧΙ ΔΕ ΟΝ ΕΘΒΕ ΜΑΤΘΕΟΣ ΠΙΠΡΑ-
ΓΜΑΤΕΥΤΗΣ ΝΕΜ ΤΕΓΣΖΙΜΙ ΝΕΜ ΝΕΦΩΗΡΙ Ἰ
ΠΙΡΗ† ἘΤΑΓΗΛΖ† Ἐ Φ† ΖΙΤΕΝ ΜΗ†ΖΟ ἸΤΕ
ΠΙΑΡΧΗΑΓΓΕΛΟΣ ἘΘ ΟΥΛΑΒ ΜΙΧΑΗΛ ἘΤΑΓΤΑΟΥΟ

πι. β. ΔΕ Ἰ ΠΑΙ ΔΙΛΛΟΓΟΣ ΔΕ Ἰ ΣΟΥ ΤΒ | Ἰ ΠΙΛΒΟΤ 15
ΛΘΩΡ ΕΡΕ ΠΙΜΗΩ ΤΗΡΓ ΘΟΥΗΤ Ἐ
ΠΤΟΠΟΣ Ἰ ΠΙΑΡΧΗΑΓΓΕΛΟΣ ἘΘ
ΟΥΛΑΒ ΜΙΧΑΗΛ ΕΥΕΡ ΩΛΙ
ΝΑΓ Ἰ ΒΗΤΓ ΒΕΝ ΟΥΖΙ-
ΡΗΗΗ ἸΤΕ Φ†

20

ΑΜΗΗ.

†ΣΩΤΕΜ Ἐ ΠΙ ΨΑΛΜΩΔΟΣ ἘΘ ΟΥΛΑΒ ΔΑΓΙΑ ΕΓ
ΕΡ ΣΥΜΜΕΜΗΝ ΝΑΗ Ἰ ΝΘΩΟΥ† ἘΒΟΥΗ Ἰ ΠΑΙ ΩΛΙ
Ἰ ΦΟΥΟΥ ΕΓΩΩ ἘΒΟΛ ΕΓΣΩ ἸΜΙΟΣ ΣΕ ΠΑΓΓΕΛΟΣ

- ἢ πῶς ζικωτ ἢ πικωτ ἢ οὔον niben èτ ερ
 πῶ. α. ζοτ ἡλ τερχη | οὔοζ φηαναζμοῦ παλ πωλ
 οὔν ἢ φοοῦ ὦ νλ μενρατ οἱ ἢ β ἢ πωλ
 ἢ παρχηαγγελος èθ οὔαβ μιχαηλ nem πωλ
 ἢ τκυριακη èθ οὔαβ τανασταςic ἢ πεncωτηρ 5
 Ic ζηππε τῆαγ è οὔνηωτ ἢ xamh εcωωπ
 ἢμον ζλι ἢ θηοῦ πωωτ ἢμον è πτηρηq ἀλλὰ
 τετεncεβτωτ τηροῦ èωωπ èρωτεν ἢ πcaxi
 ἢτε τcεω ἢτε ληον ἢ èτ caxi ἢτε ἢθωτεν πη
 èτ cωτεμ Οὔοζ παντωc ἢτε πicaxi èτεμμαγ 10
 xok èβολ èxωh xε οὔαι μεν λqερ p κε οὔαι
 πο. β. δε | λqερ x κε οὔαι δε λqερ λ Τετεncωοῦν
 γαρ xε φοῦνοῦ ἢμον λη ἢxε πηρεqτ βexé
 ἢ μηι πεν δc ἡc πxc πωρηι ἢ φτ èτ οηb
 Cxω ἢμοc γαρ ἡεν πεqρωq èθ μεζ ἢ ὠηb 15
 nem μεθμη niben xε πμα èτε οὔον β ἢ ε ἢ
 ερ cῡναγεcθè ἢμαγ ἡεν παρλν τxη ἢμαγ
 ἡεν τοῦμητ ζοcον εqωωπ nemλν ἢxε πεn-
 νοῦτ μαρενωωπ èρον ἢ πcaxi ἢ πιπροφι-
 της οὔοζ πηρεqερ ψαλιν δαλγiδ εqxω ἢμοc 20
 xε cρωqτ οὔοζ λρι èμη xε λnok πε φτ èie-
 q. λ. δici èxεν μεθnoc èieδici | èxεν πκαζι τηρηq
 Τετεncωοῦν νλ μενρατ xε πωλ ἢ πεn
 οὔxαι πε φοοῦ èτε θαι τε τλγiλ ἢ κυριακη
 èθ οὔαβ èτ cωε πε ἢτεnζωc οὔοζ ἢτεn- 25
 cμοῦ οὔοζ ἢτεnτ ὠοῦ ἢ πῶc ἢ ωοpπ xε
 èpe ὠοῦ niben ερ πpeπi λaq ἢ cηοῦ niben
 πλ èneζ ἢτε μεneζ τηροῦ λμην Μεμεncωc

- ΜΑΡΕΝΤΑΣΘΟΝ ἸΤΕΝCΑΧΙ Ἐ ΠΤΑΙὸ Ἰ ΜΙΧΑΗΛ
 ΠΙΝΙΩ† Ἰ ΑΡΧΗΑΓΓΕΛΟΣ ἘΘ ΟΥΑΒ CΩΤΕΜ ΓΑΡ
 ἘΡΟQ ἪΕΝ ΠΙΕΓΑΓΓΕΛΙΟΝ ἘΘ ΟΥΑΒ ΚΑΤΑ ΜΑΤΘΕΙΝ
 q. b. xε ΠΑΡΧΗΑΓΓΕΛΟΣ ἸΤΕ ΠῸC ΠΕΧΑQ Ἰ ΝΙΖΙὸΜΙ |
 xε ἸΠ ΕΡ ΕΡ ΖΟ† ΝΘΩΤΕΝ †ΕΜΙ ΓΑΡ ἸΝΟΚ xε 5
 ΑΡΕΤΕΝΚΩ† ἸCΑ ΝΙΜ ἸΝC ΦΗ ἘΤΑΥ ΕΡ CΤΑΥΡΩ-
 ΝΙΝ ἸΜΟQ QΧΗ Ἰ ΠΑΙ ΜΑ ΑΝ ΑΛΛΑ ΑQΤΩΝQ
 ΚΑΤΑ ΦΡΗ† ἘΤΑQXOC Ἰ ΝΕQΜΑΘΗΤΗC ΠΕQἸΝΙ
 ΠΕΧΑQ ΕQὸΝΙ Ἰ ΟΥCΕΤΕΒΡΗx ΟΥΟZ ΤΕQΖΕΒCΩ
 ΕCΟΟΥΩ Ἰ ΦΡΗ† Ἰ ΟΥΧΙΩΝ ἘΤΕ ΦΑΙ ΠΕ ΠΑΡ- 10
 ΧΗΑΓΓΕΛΟΣ ἘΘ ΟΥΑΒ ΜΙΧΑΗΛ ΠΑΡΧΗCΤΡΑΤΗQOC
 ἸΤΕ ΤXΟΜ Ἰ ΝΙΦΗΟἸ †ΤΕΝ ΕΡ ΨΑΙ ΟΥΝ Ἰ ΦΟΟΥ
 ὦ ΝΑ ΜΕΝΡΑ† xε QἪΕΝ ΤΕΝΜΗ† †ΝΟΥ Ἰxε
 qā. a. ΠῸC ΝΕΜ ΠΧΩΡOC ΤΗΡQ ἸΤΕ ΝΙΑΓΓΕΛΟΣ | ΕQ ΕΡ
 ΨΑΙ ΝΕΜΑΝ ἪΕΝ ΠΨΑΙ Ἰ ΠΑΡΧΗΑΓΓΕΛΟΣ ἘΘ 15
 ΟΥΑΒ ΜΙΧΑΗΛ ΜΙΧΑΗΛ ΓΑΡ Π ΕΤ †ΖΟ Ἐ ΠῸC
 ἪΑ ΠΡΕΝOC Ἰ ΝΙΡΩΜΙ Ἰ ΝΑΥ ΝΙΒΕΝ ΠῸC ΖΩQ
 Π ἘΤ ΧΩ ΝΩΟΥ ἘΒΟΛ Ἰ ΝΟΥΝΟΒΙ ΝΙΜ ΓΑΡ ἪΕΝ
 ΝΗ ἘΘ ΟΥΑΒ ΤΗΡΟΥ ἘΤΕ ἸΠΕ ΠΑΡΧΗΑΓΓΕΛΟΣ
 ΨΩΠΙ ΝΕΜΑQ ἸΤΕQΝΑΖΜΟΥ ΕΒΟΛἪΕΝ ἸΟΥΘ- 20
 ΛΥΨΙC ΤΗΡΟΥ ΝΙΜ ΟΝ ἪΕΝ ΝΙΜΑΡΤΥΡOC ΤΗΡΟΥ
 ἘΤΕ ἸΠΕ ΠΑΡΧΗΑΓΓΕΛΟΣ ΜΙΧΑΗΛ †xΟΜ ΝΑQ
 ΖΙΤΕΝ ΠΙΟΥΑΖCΑΖΝΙ ἸΤΕ ΠῸC ΨΑΝ ΤΕQḂΙ Ἰ
 qā. b. ΠΙΧΛΟΜ ΙCΧΕ ΤΕΤΕΝ ΟΥΩΨ ἘΜΙ | ὦ ΝΑΜΕΝΡΑ†
 xε ΠΑΡΧΗΑΓΓΕΛΟΣ ΜΙΧΑΗΛ ΨΟΠ ΝΕΜ ΡΩΜΙ 25
 ΝΙΒΕΝ ΕΘΝΑ† Ἰ ΠΟΥΟΙ Ἐ Φ† ἪΕΝ ΠΟΥΖΗΤ ΤΗΡQ
 ΟΥΟZ QΤΩΒZ Ἰ ΠῸC ἪΑΡΩΟΥ ΕΘΡΕQΨΩΠΙ ΝΩΟΥ
 Ἰ ΒΟΗΘOC CΩΤΕΜ ἸΤΑΜΩΤΕΝ Ἐ ΤΑΙ ΝΙΩ† Ἰ

- ψφηρι ἐταςωπι ζιτεν τχομ ἢ φ† nem πι-
 αρχηαγγελος ἐθ ογав михаηλ ἐβολζιτεν neq-
 †ζο нαι ἐταγταμον ἐρωογ ζιτεν занρωми
 ἢ ωογναζ† ἐρωογ Ne ογον ογρωми δε ἢ
 πραγματευτης ἐ πεqpan ἢ ωοpи кетсων 5
 qβ. α. ἐ ογρεν†χωρα πε ἵτε | †εντικη ογοζ ne
 ογpamað ἐμαωω πε ἐ ογον ἵταq ἵμαγ ἢ
 ογνιω† ἢ πραγματιὰ ογοζ наqсωογн ἢ φ†
 an πε Αλλα ne ογzeλληnos πε eqωemωи ἢ
 пирн φαι δε ογн eqωop βen τεqμετεθнос 10
 ογοζ наpe φ† ογωω ἐ τογχοq πε Acωopi
 δε ἢ ογcоп aqταло ἵτεqπραγματιὰ ἐ ογχοи
 aqζωλ ἐ ογποlic βen τχωpa ἢ φιλιппoиc
 ἐ пecran πε καλωниὰ θαι τε наγωemωи ἢ
 φ† ἢ βηтс тоноω πε Eтаqζωλ δε ἐβογн 15
 qβ. β. ἐpoc | ἢ coγ αἱ(sic) ἢ πλaβοτ aωop eqωop
 δε βen †ποlic eq† ἵτεqπραγματιὰ aqφοζ
 ἢ coγ ια ἢ παи λaβοτ ἢ ογωτ aωop M φнаγ
 δε ἢ μεpи ἢ πιεζooγ etemμαγ aqcinι ἢ πι-
 топoc ἵτε пιαρχηαγγελος михаηλ aqнаγ 20
 ἐpoq eycteφaнoγ ἵmoq βen занφaнoc nem
 занβηλλон aq ep ψφηρι ἐμαωω oγοζ aqzemci
 βen пиma etemμαγ kaтa oγoиkonoμиὰ ἵτε
 φ† ἐ наγ ἐ пxωк ἢ пизωb Eта poγzi δε
 ωopi aqнаγ ἐ пимнω тнpq ἐтаγθωoγ† ἐ 25
 qβ. α. пиma etemμαγ aγipи ἢ пилγχникон | eyxω
 ἢ занзγμнoc eyzoλx Πipωми δε aq ep ψφηρι
 oγοζ ζиτεн пизoγo ἵτε †ψφηρι aqенкoт зирен

- φρο ἢ πιτοπος ἔεν πιῆχωρζον ἅ νικληρικος
 νεν νιφιλονομος ὁωοῦ† εὔρι ἢ πιορῶινον
 Πιρωμι δε αῖ ερ ὡφῆρι ἔμαῶω ἔχεν νη ἔτ
 εῖςωτεμ ἔρωοῦ ἔτ ἅ τοοῖ δε ὡπι ἅ πι-
 ρωμι ἔτεμμαιῶ † ἢ περσοῖι ἔ ρωμι β ἢ 5
 χρηστιᾶνος εὔωπ ἔεν †πολις ἔτεμμαιῶ αῖ-
 †ζο ἔρωοῦ εῖςω ἢμος Δε να σῆνοῦ οὔ πε
 47. β. τ ὡπ | ἱε οὔ πε πιῶω ἔτ ὡπ ἔεν ται
 πολις ἢ φοοῦ Πεξε πιρωμι ναῖ χε ἢ φοοῦ
 σοῦ ιβ ἢ ἅωρ πε ἢ ερ ὡι ἢ πιαρχηαγγελος 10
 ἔθ οὔαβ μιχαῆλ χε ἢθοῦ ἔτ †ζο ἢ πῶς ἔζ-
 ρῆι ἔχων ἔορε ῖςω ναν ἔβολ ἢ νεν νοβι οὔοῖ
 ἢτεῖτοῦχον ἔβολζα π ἔτ ζωοῦ νιβεν Πι-
 πραγματεῦτης πεσαῖ νωοῦ χε αῖςων φῆ
 ἔτεμμαιῶ ἢτασᾶσι νημαῖ ζω οὔοῖ ἢτα†ζο 15
 ἔροῖ ἢτεῖτοῦχοι ἔβολ ζα π ετ ζωοῦ νιβεν
 Αῖ ερ οὔω πεχωοῦ ναῖ χε ἢμον ὡσῶμ
 48. α. ἢμοκ ἔ ναῖ ἔροῖ †νοῦ ὡα τεκῶπι | ἢ
 τελιος ἀλλὰ ἔωπ ἢτεκῶπι ἢ χρηστιᾶνος
 ἢτεκ†ζο ἔροῖ οὔ μονον πιβωκ ἢμαῖατῖ 20
 ἀλλὰ χῆναῖ οἷ ἔ πεῖ ὅς ἢτεκ ερ ὡφῆρι
 ἔ πεῖωοῦ οὔοῖ ῖναῖαζμεκ ἔβολ ζα π ετ
 ζωοῦ νιβεν Πιπραγματεῦτης δε πεσαῖ νωοῦ
 χε ναςῆνοῦ ††ζο ἔρωτεν ἅνιτ νενῶτεν
 ἢτοοῖ ἢταῶπι ἢ χρηστιᾶνος οὔοῖ †να† 25
 νωτεν κοτ νομισμα ἔ φοῖαι Ἐπι αἷ ἅ πα
 ζῆτ ρικι ἢσα πετενῶεμῶι τοῖα Νιρωμι δε
 49. β. πεχωοῦ ναῖ | χε χῆαῶωπι αἷ ἢ πενρη†

ὡα ἵτε πενιῶτ ἵ ἐπισκοπος ὡληλ ἔσωκ
 ἵτεq ep λγιαζιν ἵμοκ ἵτεq† ωмс наκ ἕεν
 φραν ἵ φιωτ nem πωρη nem πιπᾶ ἔθ ογав
 ογοz ἵτεκῶπι ἵ χρηστιᾶνος Πλην ὡογ ἵ
 zηт ὡατε πενιῶτ ἵ ἐπισκοπος cρωqт ten- 5
 наolk ὡароq ἵτεqaik ἵ пенρη† ἵθοq δε
 λqiri κατa φρη† ἔταγχοc наq λqῶογ ἵ ἕнт
 ἵ πιέзоογ ἔτεμμαγ Πeqpac† δε λqι ὡa
 pωογ πεχαq нωογ xe на cнoγ ἔθ наney
 qē. a. ὡопт ἐρωтен zina ἵτε φ† | ἐт apeten xoc 10
 нωтен εῶвнтq † нωтен ἵ петен вехе Πι-
 pωmi б ἵ πισтос ἔτεμμαγ λγeнq ὡa πιέπιc-
 κοπος λγтаmoγ ἔ zωв нивен ἔταγῶπι Πιέ-
 πисκοπος δε πεχαq ἵ πiρωmi ἵ прагматеγтис
 xe ἵθοk ογ ἐβολῆεν λῶ ἵ χωpa Πeχαq наq 15
 xe λноk ογ ἐβολῆεν †xωpa ἵτε †ентикη
 Πιέπισκοπος δε πεχαq наq xe λ пекзηт онт
 ἔ ep xристiᾶнос Πexε πιπραгматеγтис xe
 ce па iωт кe γap нн ἐт aиnаγ ἐpωογ nem
 qē. b. нн ἐт λicoθmoγ ἕен | тaи ποlic acpanн 20
 zω εῶpиῶπι ἵ χρηστιᾶнос Πexε πιέπισκοπος
 наq κωemῶи ἵ λῶ ἵ нoγ† λq ep ογῶ xe
 ειῶemῶи ἵ πiρη Πexε πιέπισκοπος наq xe
 apῶan πiρη zωтп ἵτεqzωλ ἕен пикази ἵτε
 ογλaγкη тaзok екнаxemq ἵθων ἵτεq ep 25
 вонθiн ἐрок Πιπραгматеγтис δε πεχαq наq
 xe па iωт маpe пекнаи тaзoи ἵτεκ† ωмс
 ннi ††zо ἐрок λpит ἵ χρηστιᾶнос ἵ φρη†

- ἢ πρῶμι τηροῦ ἵτε ται βακι Πιῆπισκοπος
 95. α. δε πεχαρ ναρ σε οὔον οὔεζιμι | ἵτακ ιε
 ωηρι ἵθορ δε πεχαρ ναρ σε οὔον ἵτηι ἵμαλ
 ἵ τα εζιμι nem ναωηρι ἕεν τα πολις Πεχε
 πιῆπισκοπος ναρ σε ἵσε σε ἵε τεμνα† ὡοῦ 5
 νακ αν †νοῦ μηπως ἵτεωτεμ ποῦζητ θωτ
 nemak ἵσε τεκεζιμι nem νεκωηρι ἵτε οὔ-
 σκανδαλον ωωπι ἕεν τετεμμη† nem neten
 ἕρνοῦ ἵτεσφωρσ ἕροκ ἵε ἵτεσ ἕρεκ ep ἀπο-
 ταζεσθε ἵ πιωμεωι nem πιωμε ἐτακβιτq 10
 ἕοβε σε †ωορπι ἵ παρabasie ἐτασωωπι ἐβολ-
 95. β. ζιτεν †εζιμι ἀλλα | ἐωωπι ἵτεσθωτ ἵ ζητ
 nemak ἵε ἀμωιμι ἵτα ep ἕηνοῦ ἵ χρησιλ-
 νος Πιπραγματεῦτης δε ἐταρσωτεμ ἐ ναι
 αραωι ἐμαωω τοτε αρβιςμοῦ ἵ τοτq ἵ πιῆ- 15
 πισκοπος ἐ αρὶ ἐβολ αρὶρι ἵ περσcov† εἕρεq
 ωε ναρ ἐ τερπολις Πιδιὰβολος δε πιμαστε
 π εθ nane q miben ἐταρῆμι σε ἀ πρῶμι †
 ἵ περζητ ἐ φ† αρχοq ἕροq Ασωωπι δε
 ἐταρφορ ἐ ἕμη† ἵ φιοι αρτοῦγνος οὔχιμωι 20
 ερμαωτ οὔορ αρῑρε νιζωιμι διςι ἐσεν πιχοι
 95. α. ζωσ δε παρ κε κοῦσι ἵσεωμε | ἵσεμοῦ
 ἵσε οὔον miben ἐτ ἕεν πιχοι πρῶμι δε ἵ
 πραγματεῦτης αρωω ἐβολ ερχω ἵμος Χε
 παῶς ιηc πᾶc ἀρι βοηῑν ἐροι ἕεν ται νιω† 25
 ἵ ἀναγκη Οὔορ †ναρ† ζιτεν πινιω† ἵ ωοῦ
 ἐτ διναλ ἕροq ἕεν πτοπος ἵ παρχναγγελος
 ἐθ οὔαβ μιχαηλ σε †νοῦ nem να πανι τηρq

- ἡΤΕΝΩΠΙ ἢ ΧΡΗΣΤΙΑΝΟΣ ΨΑ ΠΙΖΟΥΓ ἢ ΠΕΝ-
 ΜΟΥ ΟΥΟΣ ΉΕΝ ΤΟΥΝΟΥ ΕΤΕΜΜΑΥ Ἀ ΟΥΣΜΗ
 ΨΩΠΙ ΖΑΡΟΥ ΕΣΧΩ ἡΜΟΣ ΧΕ ἡΠ ΕΡ ΕΡ ΖΟΤ
 97. Β. ἡΜΟΝ ΖΛΙ ἢ Π ΕΤ ΖΩΟΥ ΝΑΨΩΠΙ | ἡΜΟΚ ΑΝ
 ΖΕΝ ΤΟΥΝΟΥ Α ΝΙΖΩΙΜΙ ΧΑ ΧΩΟΥ ΕΒΡΗΙ ΑΥΘ- 5
 ΝΟΝ Ἀ ΠΙΧΟΙ ΘΖΙ ΕΡΑΤΩ ΟΥΟΣ ΑΦΜΩΠΙ ΉΕΝ
 ΟΥΣΩΟΥΤΕΝ ΉΕΝ ΠΙΟΥΑΖΣΑΖΝΙ ΔΕ ἡΤΕ ΦΤ
 ΑΦΜΟΝΙ Ε ΤΕΦΠΟΛΙΣ ἡΠΕ ΖΛΙ ἢ Π ΕΤ ΖΩΟΥ
 ΨΩΠΙ ἡΜΟΥ ΕΤΑΦΖΩΛ ΔΕ Ε ΠΕΦΗΙ ΑΦΡΑΨΙ
 ΉΕΝ ΟΥΗΨΤ ἢ ΡΑΨΙ ΟΥΟΣ ΑΦΧΩ ἢ ΝΕΦΡΩΜΙ 10
 ἢ ΤΨΦΗΡΙ ΕΤΑΣΨΩΠΙ ἡΜΟΥ ΉΕΝ ΠΙΧΟΙ ΝΕΜ
 ΝΗ ΕΤΑΨΩΠΙ ἡΜΟΥ ΤΗΡΟΥ ΉΕΝ ΤΠΟΛΙΣ ΚΑΛΩ-
 ΝΙΛ ΟΥΟΣ ΝΑΦ ΧΩ ἡΜΟΣ ΝΩΟΥ ΠΕ ΧΕ ΑΛΗΘΩΣ
 ΟΥΝΟΥΤ ΑΝ ΠΕ ΠΙΡΗ ΦΑΙ ΕΤΕΝΩΕΜΨΙ ἡΜΟΥ
 98. Α. ΑΛΛΑ | ΟΥΒΩΚ ΠΕ ἡΤΕ ΠΙΝΙΨΤ ἢ ΝΟΥΤ ἡΤΕ 15
 ΤΦΕ ἡΕΨ ΠΧΨ ΠΨΗΡΙ ἢ ΦΤ ΕΤ ΟΝΨ ΦΗ ΕΤΕΜ-
 ΜΑΥ ΠΕ ἡΘΟΥ ΠΕ ΦΤ ἢ ΠΙ ΕΠΤΗΡΩ ΦΗ ΕΤ Ἀ
 ΖΩΒ ΝΙΒΕΝ ΨΩΠΙ ΕΒΟΛΖΙ ΤΟΤΩ ΟΥΟΣ ΑΦΧΩ
 ΕΡΩΟΥ ἢ ΠΤΑΙΘ ἢ ΠΑΡΧΗΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ
 ΜΙΧΑΗΛ ΠΕΦΗΨΤ ἢ ΨΗΡΙ ΑΦ ΕΡ ΨΦΗΡΙ ΕΜΑ- 20
 ΨΩ ΠΙΡΩΜΙ ΔΕ ΑΦΚΟΤΩ Ε ΤΕΦΣΖΙΜΙ ΠΕΧΑΦ ΝΑΣ
 ΧΕ ΕΨΩΠ ΤΕΡΑΣΩΤΕΜ ἢ ΣΩΙ ἡΕ ΤΩΟΥΜΙ ΑΜΗ
 ΝΕΜΗΙ ἡΤΕΝΩΠΙ ἢ ΧΡΗΣΤΙΑΝΟΣ ἡΤΕΝ ΕΡ ΒΩΚ
 99. Β. ἢ ΠΧΨ ΟΥΟΣ ἡΤΕΝΩΤΕΜ ΕΡ ΖΗΤ Β | Ε ΠΤΗΡΩ
 ΕΨΩΠ ΔΕ ΠΕ ΖΗΤ ΘΗΤ ΑΝ Τ ΕΡ ΑΝΑΓΚΑΖΙΝ 25
 ἡΜΟ ΑΝ ἡΣ ἡ ἢ ἡ ΨΟ ἢ ΛΟΥΚΟΧΙ ΣΟΧΠ ΝΗΙ ΤΝΑΤ
 ΝΕ ΟΥΨΟ ἢ ΛΟΥΚΟΧΙ ἡΤΕΖΕΜΣΙ ΉΕΝ ΠΕ ΨΕΜΨΙ
 ἡΜΟΝ ἈΝΟΚ ΕΙΝΑΖΩΛ ἡΤΑΘΙ ἢ ΠΧΩ ΕΒΟΛ ἡΤΕ

- ΝΑ ΝΟΒΙ ΠΕΧΕ ΤΕΡCΣΙΜΙ ΝΑQ ΧΕ ΚΑΛΩC ΠΑ ΘC
 Ì CON ἈΛΗΘΩC ΜΩΙΤ ΝΙΒΕΝ ÈΤΕΚΝΑΞΩΛ ÈΡΟQ
 †ΝΗΟQ ΖΩ ΝΕΜΑΚ ΟΥΟZ ΠΙΜΟQ ÈΤΕΚΝΑΜΟQ
 Ì ΞΗΤQ †ΝΑΜΟQ Ì ΞΗΤQ ΖΩ ΟΥΟZ ΠΑΙ ΡΗ†
 ΑΥ ΕΡ ΠΟΥCΟΒ† ΤΗΡQ ΑΥΤΑΛΩΟQ ΑΥÌ È†ΒΑΚΙ 5
 ςθ. α. ΚΑΛΩΝÌΑ | ΕQ ΕΡ ΨΦΗΡ Ì † ΤΟΤΟQ ÌΧΕ Φ†
 ΟΥΟZ ΑΥΞΩΛ ΨΑ ΠΙΡΩΜÌ Β ÌΤΕ ΨΟΡΠ ΑΥ ΕΡ
 ΑCΠΑΖΕCΘΕ ÌΜΩΟQ ΑΥΤΑΜΩΟQ ΧΕ ÈΤΑΥÌ È ΕΡ
 ΧΡΗCΤΙΑΝΟC ΜΗ ÈΤΕΜΜΑΥ ΔΕ ΑΥΘÌΤΟQ ΨΑ
 ΠÌÈΠÌCΚΟΠΟC ΑΥΤΑΜΟQ ΧΕ ΦΑΙ ΠΕ ΠΙΡΩΜÌ 10
 ÈΤΑΥÌ Ì ΠΙCΗΟQ È ΕΡ ΧΡΗCΤΙΑΝΟC ΖΗΠΠΕ ΙC
 ΦΑΙ ΑΥÌ ΝΕΜ ΤΕΡCΣΙΜΙ ΝΕΜ ΝΕQΨΗΡΙ ΕΘΡΟΥ-
 ΨΩΠÌ Ì ΧΡΗCΤΙΑΝΟC ΠÌÈΠÌCΚΟΠΟC ΔΕ ΑΥΡΑΩÌ
 ΞΕΝ ΟΥΝÌΩ† Ì ΡΑΩÌ ÈΜΑΨΩ ÈΘΒΕ¹ ΠΙCΙΝΤΑCΘΟ
 ςθ. β. Ì ΟΥΨΥΧΗ ÈΤΑΥÈΝΟQ ΔΕ ΨΑΡΟQ ΠΕΧΑQ ΝΩΟQ 15
 ΧΕ ΑΝ ΞΕΝ ΟΥΜΕΘΜÌΝΙ ΤΕΤΕΝΟQΨ ÈΨΩΠÌ Ì
 ΧΡΗCΤΙΑΝΟC ΑQ ΕΡ ΟΥΩ ΔΕ ΞΕΝ ΟΥΘΕΒÌΔ ΧΕ
 ΞΕΝ ΦΟΥQΨ Ì Φ† ΠΕΜÌΩΤ ΝΕΜ ΠΕΚΩΛΗΛ ÈΘ
 ΟΥΑΒ ΤΟΤΕ ΠÌÈΠÌCΚΟΠΟC ΑΥΘΡΟQ ΕΡ ΠCΟΒ† Ì
 ΠΙΟΡΔΑΝΗC ΞΕΝ ΠΤΟΠΟC Ì ΠΑΡΧΗΑΓΓΕΛΟC ÈΘ 20
 ΟΥΑΒ ΜΙΧΑΗΛ ΟΥΟZ ΑQ ΕΡ ΚΑΘΗΚÌΝ Ì ΠΙΡΩΜÌ
 ΝΕΜ ΤΕΡCΣΙΜΙ ΝΕΜ ΠΕQ Ψ Ì ΨΗΡΙ ΝΕΜ ÌΟΥ-
 ἈΛΩΟQÌ ΑQ† ΩΜC ΝΩΟQ È ΦΡΑΝ Ì ΦÌΩΤ ΝΕΜ
 ΠΩΗΡΙ ΝΕΜ ΠΙΠΝἈ ÈΘ ΟΥΑΒ ΦΡΑΝ Ì ΠΙΠΡΑΓ-
 ρ. α. ΜΑΤΕΥΤΗC | Ì ΨΟΡΠ ΠΕ ΚΕΤCΩΝ ΑΥΦΟΝΞQ ΔΕ 25
 ΑQΜΟQ† È ΠΕQΡΑΝ ΧΕ ΜΑΤΘΕΟC ΟΥΟZ ΤΕΡC-

¹ The Ms. has ΕΠΒΕ.

ζῆμι ἀρμόγ† ἐρος ζιρηνη Ογος πογ δ̄ ἢ
 ωηρι ἀρμόγ† ἐ πιζογῖτ σε ἰωαννης πῖμαζ
 β̄ σε στεφανος ογος πῖμαζ γ̄ σε ἰωσηφ ογος
 πῖμαζ δ̄ δε δαμηνλ ογος ἀγῖρι ἢ †συναζῖς
 ἀγ† ἡωογ ἐβολῆεν νιμγστηριον ἐθ ογλβ 5
 πσωμα νεν πσνογ ἢ πενδς ιη̄ς π̄ς Ογος
 μενενσα πῖωμς ἀγερ ογλβος ἢ ἐζοογ ἡλ
 ρ. β. τοτγ ἢ πῖἐπισκοπος | ἐγ ἐρ καθηκιν ἡμωογ
 ἡεν πσχι ἢ πῖμαζ† ἐτ σογτων Ματθeos
 δε πιπραγματεγτης ζιτεν πιζογο ἢ πιραωι 10
 ἐταγταζογ ἀγ† ἢ χ̄ ἢ λογκοσι ἐ πτοπος
 ἢ πιαρχηαγγελος ἡλ πεφογσαι μενενσως
 ἀγδῖςμογ ἢ τοτγ ἢ πῖἐπισκοπος εθρογψε
 νογ ἐ τογβακι Ογος ἡαγτφο ἡμωογ πε
 ἐβολ ζιτεν πιαρχων ἢτε †πολις νεν νιφι- 15
 λοπονος ἡεν ογνιω† ἢ ραωι ογος ἡεν
 φογωω ἢ φ† ἀγκοτογ ἐ τογχωρα ἐγδῖ μωιτ
 ρλ. α. ἡλ σωογ ἢσε | πιαρχηαγγελος ἐθ ογλβ μι-
 χανλ ἐταγζωλ δε ἐβογν ἐ πογνι ἀγῖρι ἢ
 ογνιω† ἢ ωαι ἐ νογρωμι ογος ἀγσωρ ἢ 20
 ζαννιω† ἢ ἀγαπῃ ἢ νη ἐτ ωατ νεν νιχηρα
 νεν νιορφανος ογος ἡαρε πογτμε ἐρ ωφηρι
 ἡμωογ πε ἐρε πογραν ἡεν ρωγ ἢ ογον
 νιβεν Ογος ἡαγ ἐρ ογωινι ἡεν τογχωρα
 τηρς ζιτεν ἢ ογπραζῖς ἐθ ἡανεγ Μενενσα 25
 ναι ἐτ λ̄ λβος β̄ ἢ ἐζοογ σῖνι ἀγῖτον ἡμογ
 ἢσε πῖρωμι ἢ σωππ ματθeos ἐ ἀγῖ ἐ †ασιπ
 ρλ. β. ιλ̄ ἀγδῖ | ἢ φβεχε ἢ πῖἐζοογ τηργ ζιτεν

ΝΕΝΤΩΒΖ ἢ ΠΙΛΑΡΧΗΑΓΓΕΛΟΣ ἘΘ ΟΥΛΑΒ ΜΙΧΑΗΛ
 ΝΕΦ ΚΟΥΧΙ ἢ ΨΗΡΙ ΝΕΜ ΤΟΥΜΑΥ ἢ Π ΟΥΧΑ
 ΤΟΤΟΥ ἘΒΟΛ ΉΕΝ ΝΙ ΠΕΘΑΝΕΥ ἘΤΟΥΡΙ ΝΙΜΩΟΥ
 ἢ ΖΟΥΔ Ἐ ΠΙΣΗΟΥ ἘΦΟΜΒ ἢ ΞΕ ΠΟΥΙΩΤ ΠΙΔΙΛ-
 ΒΟΛΟΣ ΔΕ ΝΕΜ ΝΕΦΔΕΜΩΝ ἢ Π ΕΦΩΦΑΙ ἘΡΟΦ 5
 ΕΦΝΑΥ Ἐ ΝΙΠΕΘΑΝΕΥ ἘΤΟΥΡΙ ΝΙΜΩΟΥ ἢ ΞΕ
 ΝΑΙ ΛΓΙΟΣ ΑΛΛΑ ΛΓΤΟΥΝΟΣ [ΝΙΛΑΟΣ] ἢ ΤΕ ΤΟΥ-
 ΠΟΛΙΣ ἘΧΩΟΥ ΛΦΘΟΥΜΕΣΤΩΟΥ ΉΕΝ ΟΥΝΙΩΤ ἢ
 ΜΟΣΤ ΛΟΙΠΟΝ ΑΥΤΩΟΥΝΟΥ Ἐ ΧΩΟΥ ΑΥΩΛΙ ἢ
 ρβ. α. ἢ ΟΥΖΥΠΑΡΧΟΝΤΑ | ΉΕΝ ΟΥΒΙ ἢ ΞΟΝΣ ΝΕΜ ΝΗ 10
 ἘΤ ΨΟΠ ΉΕΝ ΟΥΛΠΟΥΘΗΚΗ ΙΩΑΝΝΗΣ ΔΕ ΠΕΧΑΥ
 ἢ ΤΕΦΜΑΥ ΝΕΜ ΝΕΦΟΝΗΟΥ ΞΕ ΖΗΠΠΕ ΤΕΜΝΑΥ
 ΞΕ ΑΥΤΖΕΜΚΟΝ ἘΜΑΨΩ ΙΣΧΕΝ ἘΤ Ἄ ΠΕΝΙΩΤ
 ΜΟΥ ΛΟΙΠΟΝ ΤΩΟΥΝ ἢ ΤΕΝΧΩ ἢ ΣΩΝ ἢ ΤΑΙ ΒΑΚΙ
 ἢ ΤΕΝΨΕ ΝΑΝ Ἐ ΘΒΑΚΙ ἢ ΤΜΕΤΟΥΡΟ ἢ ΤΕΝΨΩΠΙ 15
 ἢ ΜΑΥ Σ ΣΒΗΟΥΤ ΓΑΡ ΉΕΝ ΝΙΕΥΑΓΓΕΛΙΟΝ ἘΘ
 ΟΥΛΑΒ ΞΕ ἘΨΩΠ ΑΥΨΑΝΘΟΧΙ ἢ ΣΩΤΕΝ ΉΕΝ ΤΑΙ
 ΒΑΚΙ ΦΩΤ Ἐ ΚΕ ΟΥΑΙ ΠΛΗΝ ΙΣ ΖΗΠΠΕ ΑΥΘΟΧΙ
 ρβ. β. ἢ ΣΩΝ ΑΥΤ ἢ ΚΑΖ ΝΑΝ ΑΛΛΑ ΜΑΡΕ | ΦΟΥΨΩ
 ἢ ΠΒΣ ΨΩΠΙ Ἐ ΉΡΗ Ἐ ΧΩΝ ΠΑΙ ΡΗΤ ΑΥΤΩΟΥ- 20
 ΝΟΥ ΉΕΝ ΟΥΧΩΠ ΑΥΩΛΙ ἢ ΠΣΕΠΙ ἢ ΦΗ ἘΤ
 ΣΩΣΠ ΝΩΟΥ ΑΥΨΕ ΝΩΟΥ Ἐ ΘΒΑΚΙ ἢ ΤΜΕΤΟΥΡΟ
 ΑΥΨΩΠΙ ἢ ΜΑΥ ΝΑΥΣΩ ἢ ΜΟΣ ΠΕ ΞΕ ΦΤ ἢ ΠΙ-
 ΛΑΡΧΗΑΓΓΕΛΟΣ ΜΙΧΑΗΛ ΨΩΠΙ ΝΑΝ ἢ ΒΟΗΘΟΣ
 ΟΥΟΥ ΝΑΥΤΟΥΖΟ ΟΝ ΠΕ ἘΧΕΝ ΝΙΜΕΤΝΑΗΤ ἘΤΟΥ- 25
 ΡΙ ΝΙΜΩΟΥ ἢ ΨΟΡΠ ΠΙΔΙΛΒΟΛΟΣ ΔΕ ἢ Π ΕΦΩΦΑΙ
 ἘΡΟΦ ΑΛΛΑ ΛΦΨΘΟΡΤΕΡ ΕΦΝΑΥ Ἐ ΝΗ ἘΘ ΟΥΛΑΒ
 ΕΥΤ Ἐ ΠΑΝΑΙ ΉΕΝ ΠΙΝΑΖΤ ἢ Π ΕΦΕΜΙ ΞΕ ΠΙ-

- ῥῥ. α. ἀρχαγγελος | ἐθ οὐαβ μιχαηλ ναqt̃ ωπι
 ναq λοιπον ναq γεμεgem̃ ἡ φρη† ἡ οὔμογι
 ἔτ λ̃ γανκογχι ἡ ἐζοογ ωπι λ̃ νιρεqρωic
 ἡτε †βακι ζωλ αγωελ̃ πηι ἡ οὔνιω† ἡ αρ-
 χων ἡτε †πολιc ογοz̃ αγωλι ἡ οὔνιω† ἡ 5
 πρετα ναq Πιαρχων δε λqταmẽ πιζηγεμων
 ἔτ̃ θηω̃ ἐ †βακι πιζηγεμον̃ δε λqωimĩ ἡca
 πιζωb̃ ἡ τοτq̃ ἡ φη̃ ἔτ̃ οι ἡ διοικιτης̃ ἐ †-
 βακι Πι̃ διοικιτης̃ λqλ̃monĩ ἡ νιρεqρωic̃ λq̃
 ep̃ αναγκaziñ ἡmωoγ̃ εθρογχιmĩ ναq ἡ nic- 10
- ῥῥ. β. κεγoc̃ | ἡτε̃ πιαρχων̃ ἔτι̃ εγωθερεθωp̃ εθεbẽ
 παι̃ ζωb̃ ic̃ παιλβολoc̃ λq̃ ep̃ pcmot̃ ἡ οὔ-
 ρωmĩ eqmow̃ĩ ἐβολ̃beñ †πολιc̃ τηpc̃ eqωω̃
 ἐβολ̃ eqxω̃ ἡmoc̃ xẽ λnok̃ †cωoγñ xẽ nim̃
 πε̃ ἔταqkωλπ̃ ἡ nickeγoc̃ ἡτε̃ cγλων̃ πιαρχων̃ 15
 λnok̃ rap̃ λinaγ̃ ἐ παι̃ δ̃ ἡ λογ̃ ἡ ωemmõ
 ἔταγι̃ ἡnaγ̃ ἡ nαι̃ ἐζοογ̃ λγζωλ̃ ἐ̃ boγñ ἐ̃
 πηι̃ λγκολπq̃ ογοz̃ ἡ ἐm̃ beñ οὔμεθ̃m̃ĩ xẽ
 πογζωb̃ pω̃ πε̃ φαι̃ ic̃xeñ εγωop̃ beñ τογxω-
 pã Πipωmĩ δε̃ ἡτε̃ †βακι̃ ἔταγcωtem̃ ἐ̃ nαι̃ 20
- ῥδ. α. λqταmẽ | πιζηγεμων̃ ογοz̃ beñ †oγnoγ̃ λγ-
 cωk̃ ἡmωoγ̃ ἡcã πιqωĩ ἡτε̃ τογλ̃φε̃ κατα̃
 φογλ̃zcazenĩ ἡ πιζηγεμων̃ λγ̃̃enoγ̃ ἡπεq̃m̃̃eõ
 λγcωk̃ ἡmωoγ̃ beñ οὔμεταθ̃naĩ napẽ τογ-
 naγ̃ δε̃ moω̃ĩ ἡcωoγ̃ πε̃ ec̃pimĩ ec̃† nom† 25
 nωoγ̃ ec̃xω̃ ἡmoc̃ xẽ ἡπ̃ ep̃ ep̃ zo†̃ nã ωηpĩ
 ογοnωxom̃ ἡ φ†̃ ἔτ̃̃ annaz†̃ ἐpoq̃ nem̃ neq-
 niω†̃ ἡ ἀρχαγγελoc̃ ἐθ οὐαβ μιχαηλ̃ ἐ̃ no-

- 2EM Ì ΜΩΤΕΝ ÈΒΟΛ ΖΑ Π ΕΤ ΖΩΟΥ ΝΙΒΕΝ ΝΕΜ
 ρ̅Δ. Β. ÈΒΟΛ ΖΑ ΦΗ ÈΤΟΥΧΕ ΜΕΘΝΟΥΧ ÈΡΩΤΕΝ ÈΘΒΗΤQ
 ÈΤΙ ΔΕ ΕCΧΩ Ì ΝΑΙ Λ ΟΥCΜΗ ΩΩΠΙ ΖΑ ΡΩΟΥ
 ΕCΧΩ ÌΜΟC ÈΒΟΛΗΕΝ ΤΦΕ ΧΕ ÌΠ ΕΡ ΕΡ ΖΟΤ
 †ΝΑΧΑ ΖΛΙ Ì Π ÈΤ ΖΩΟΥ È ΤΑΖΕ ΘΗΝΟΥ ΑΝ 5
 ΛΝΟΚ ΠΕ ΜΙΧΑΗΛ †ΝΑΡΩΙC ÈΡΩΤΕΝ ÈΒΟΛΖΑ Π
 ΕΤ ΖΩΟΥ ΝΙΒΕΝ ΕΤΙ ΔΕ ΕΥΔΟΖΙ ÈΡΑΤΟΥ Ì ΠΕΜΘΟ
 Ì ΠΙΖΗΓΕΜΩΝ ΕΥΘΝΟΥ ÌΜΩΟΥ Λ ΠΙΑΡΧΗΑΓ-
 ΓΕΛΟC ΕΡ ΠCΜΟΤ Ì ΟΥΠΑΤΡΙΚΙΟC ÌΤΕ ΠΟΥΡΟ
 ΑQÌ ΖΙ ΦΟΥΕΙ ÈΤ Λ ΠΙΖΗΓΕΜΩΝ ΝΑΥ ÈΡΟQ ΑQ- 10
 ΤΩΝQ ΑQΔΟΖΙ È ΡΑΤQ ΟΥΟZ ΑQ†ΖΟ ÈΡΟQ ΧΕ
 ΛΜΟΥ ÌΤΕΚΖΕΜCΙ ÌΤΕΚCΩΤΕΜ ΖΩΚ È ΝΑΙ ΑΝΤΙ-
 ρ̅Ε. Α. ΛΟΓΙΑ ÌΘΟQ ΔΕ | ΑQΖΕΜCΙ ΠΙΖΗΓΕΜΩΝ ΔΕ ΑQ-
 ΘΡΟΥΓΙΝΙ Ì ΜΙΛΛΩΟΥÌ ΖΙΤΖΗ ÌΜΟQ ΠΕΧΑQ ΝΩΟΥ
 ΧΕ ΤΑΧΗ ÌΜΩΤΕΝ † Ì ΠΡΕΤΑ Ì ΠΙΑΡΧΩΝ 15
 ΝΑQ ÌΠΑ † ΕΡ ΒΑCΑΝΙΖΙΝ ÌΜΩΤΕΝ ÌΘΩΟΥ
 ΔΕ ΑΥ ΕΡ ΟΥΩ ΠΕΧΩΟΥ ΧΕ QONB ÌΧΕ ΠCΦ †
 Ì ΜΙΧΡΗCΤΙΑΝΟC ΝΕΜ ΠΩΟΥ Ì ΠΕQΝΙΩ† Ì ΑΡ-
 ΧΗΑΓΓΕΛΟC ÈΘ ΟΥΑΒ ΜΙΧΑΗΛ ΧΕ ÌΠ ΕΝ ΕΡ
 ΚΟΙΝΩΝΙ Ì ΖΩΒ Ì ΠΑΙ ΡΗ† ÈΝΕΖ ΠΕΧΕ ΠΙΑΡ- 20
 ΧΗΑΓΓΕΛΟC ΜΙΧΑΗΛ Ì ΠΙΖΗΓΕΜΩΝ ΧΕ ΛΝΟΚ
 ρ̅Ε. Β. †CΩΟΥΝ Ì ΠΙΡΗ† ΕΘΒΕ †ΜΕΘΜΗ | ΟΥΩΝΖ ÈΒΟΛ
 ΜΑΡΟΥ ΛΜΟΝΙ Ì ΠΙΚΟΥCΙ Ì CΟΝ ÌΤΕ ΝΑΙ ΡΩΜΙ
 Ì CΕΟΛQ È ΗΟΥΝ È ΠΗ Ì ΠΙΑΡΧΗΡΕQΡΩΙC
 ΦΑΙ ÈΤ ΕΡΕ ΠΕQΒΗΤ ΗΟCΙ È ΗΟΥΝ È ΝΑΙ ΡΩΜΙ 25
 ÌΤΕQ ΩΩ ÈΒΟΛ ΕQΧΩ ÌΜΟC ΧΕ ΗΕΝ ΦΡΑΝ Ì
 ΠΑCΘ ΙΗC ΠΧC ÈCΕΟΓΩΝΖ ÈΒΟΛ ÌΧΕ †ΠΡΕΤΑ
 ÌΤΕ CΥΛΩΜ ΠΙΑΡΧΩΝ ΘΑΙ ÈΤ ΟΥΧΕΜ ΛΩΙCΙ

- ἔρον εὐβητς ἕεν τούνοϋ ἅ τμεῶμνι ναοϋ-
 ωνς ἐβολ Ογος ἕεν τούνοϋ ἅ πιζηγεμῶν
 ἐρ κελεϋῖν εὐρογῶι ἵ πικοῦσι ἵ ψηρι ἐ
 ἕοϋν ἐ πνι ἵ παρχη ρεφρωῖς κατα φρη†
 ρ̄ϛ. α. ἔταρσος ἵξε | παρχηαγγελος μιχαηλ ογος 5
 αρωϋ ἐβολ ερσῶ ἵμος σε ἕεν φραν ἵ πα
 βς ιη̄ς π̄χ̄ς nem παρχηαγγελος ἐθ ογав μι
 χαηλ εσεογῶνς ἐβολ ἵξε τπρετὰ ἵτε σῶλῶμ
 παρχῶν Ογος ἕεν τούνοϋ ἅ οῦσμη ῶπι
 ἐρε οῦον niben σῶτεμ ἐρος σε ρῶλ ἐ πεснт 10
 ἐ πικατακῖον τετενηαξιμι ἵ ρῶβ niben ναι
 κοῦσι ἵ ψηρι σεογав ἐ nobi Ογος ἕεν τού-
 νοϋ αῤῥῶλ ἐ πεснт ἐ πικατακῖον αῤῥξιμι ἵ
 ρ̄ϛ. β. τπρετὰ τηρς ογος αῤῥαμε | πιζηγεμῶν ἐ
 φη ἔταρῶπι αῤ ἐρ ψφηρι ἐμαῶ εταρκῶ† 15
 ἐ περзо ρῶς σε ερναῶ ἵ φη ἔταρῶπι ἵ
 πιπατρικῖος ἐτε μιχαηλ πε ἵπ ερ̄εμι σε αῤ-
 ρῶλ ἐ ἕων Τοτε αῤ ἐρ ψφηρι ἐμαῶ ογος
 αῤχα πι ̄ ἵ ἄλογ ἐβολ εῤοι ἵ ρεμζε ογος
 αῤῥῶλ ἐ ποῦνι εῤ† ὦοῤ ἵ φ† nem παρ- 20
 χηαγγελος ἐθ ογав μιχαηλ φη ἐθ ογав δε
 ἵπ οῤχα τοτοῤ ἕεν ni π ἐθ naneῤ ἐт οῤ̄ρι
 ἵμῶοῤ ἵ οῤον niben ρῶς δε ἵτε οῤον niben
 ρ̄ϛ. α. ἐρ ψφηρι ἵ ποῤβιος ἐθ naneῤ | Αсῶπι δε
 on menenca οῤсноῤ ἵсхен ἐт ἅ ναι ῶπι ἅ 25
 οῤρῶμι τῶθοῤит ἕα ρῶμι ̄ батен ποῤρο
 ρῶς δε ἐρε οῤον ρανδημοcιον ἵ απας ἐρῶοῤ
 Ποῤρο δε αῤ† ἵ πρῶμι ̄ ἐ τοτοῤ ἵ ραν-

- ματοι εθρογῳατοῦ ἢ ᾤ ἢ λογκοσι ἐ φογαι
 ἡμον ἡτωοῦ δε ἐ † φη ἐθ ογав δε ιωαννης
 κατα ογεγκεριὰ αq ep απανταν ἐρωοῦ ἐταq-
 ναῦ ἐ νιματοι εγζιογὶ ἐ νιρωμι βεν ογ-
 μεταθελαι Πεχαq ἢ νιματοι σε οὔ τε † λωισι 5
 ᾤ. β. ἐρετεν ζιογὶ ἐ ναι ρωμι εθβητс | Πεχωοῦ
 ναq ἡσε νιματοι σε ἀηλμονι ἡνωοῦ ἐ ᾤ ἢ
 λογκοσι ἐ φογαι Πεχαq νωοῦ σε μενενса
 θροῦ † ἢ ᾤ ἢ λογκοσι сенахау ἐβολ πεσε
 νιματοι ναq σε се αλλα αἰωπτεμτηιτοῦ сена- 10
 хоθвоῦ ιωαννης δε αq†го ἐ νιματοι σε ᾠοῦ
 ἢ зит ἢ ογκογси ᾠα † тасθοι ᾠα ρωтен
 ἡθοq δε αqзωλ αqен πι ᾤ ἢ λογκοσι αqтн-
 тоῦ αq ep πιρωμι ᾤ ἢ ремзе ογοz πι ке ᾤ
 ἢ ματοι ἐт θηω ἐρωοῦ αq† νωοῦ ἢ ογi 15
 ᾤ. α. λογκοσι ἐ φογαι | παιλβολос on πιχασι ἡτε
 μεθμη нивен ἡп eq ᾠqai ἐροq αλλα αqμοz
 ἢ χοz ἐ боγн ἐ нн ἐθ ογав ἐθве ἡογзвнoγi
 ἐ нанеу Αqтоγнoc ογнiω† ἢ пiраснoc ἐ
 брнi ἐ xωoῦ eqнaωт ἐмаωω ἢ зoγò ἐте 20
 φαι πε Acωopi δε μεненса нαι ἢ ογρωμι
 ἡτε † βαки ἐр καλн ἢ занρωμι нем ке ρωμι
 ἢ ωφнр ἡтаq ἡе роγзи гар пе πιρωμι δε
 наqωоп пе батен пнi ἢ нн ἐθ ογав Etay-
 oγωм δε ογοz λγсω ἢ πιρωμι τωнq εθρεq- 25
 ᾤ. β. зωλ ἐ πεqнi | eqмоωi δε βен нплатиὰ ἡτε
 † βαки ἢ ογблн мазpωс ἐроq αqzeи αqмоγ
 βен † oγнoῦ ογοz ἡпе злi ἢ ρωμι ἐмi ἐ φη

- ἔταρῳπι ἥμοσ ετ ἅ πηρερῳις δε ἵτε
 †πολις ἰ ερκω† nem νερεῖρνοσ ἀγσίμι ἥ πι-
 ρῳμι ερμῳογτ ἀγενσ ἔ πισολ ἀγμογῳτ ἥ
 πισῳμα ογος¹ ἥπ ογῆμι ἔ φη ἔταρῳπι ἥμοσ
 ἀγκοςσ ἔτ ἅ τοογι δε ῳπι σε εγναολσ ἔ 5
 πῆζαγ ἅ πιδιὰβολος ερ πςμοτ ἥ ογρῳμι
 ερῳω ἔβολ ἕεν †πολις τηρς ερσῳ ἥμος δε
 ρῳ. α. παι ρῳμι ἔταρμογ | ἔτε μπε ζλι ἥ ρῳμι
 ἔμι ἔ περμογ σε nim πε ἔταρῳθερεσ ἥπε
 ται ποηηριὰ ῳπι ἵτε ζλι ἥ ρῳμι ἔβηλ ἔ 10
 παι ᾱ ἥ ἄλογ ἥ ῳεμμο ἄνοκ † ερ μεθρε
 ἥ παι ρῳβ Ογος ἅ παι σασι σῳρ ἔβολ ἕεν
 †βακι τηρς ἅ πίζηρεμῳν ῳε νασ ἀρταμε
 πογρο κεσανθος ογος ἕεν †ογμογ ἅ πογρο
 ογλςαζμι ἀγῖμι ἥ πι ᾱ ἥ ἄλογ εγςονς ἥ 15
 νογσις ζι φλζογ ἥμῳογ ἔρε ογον ζανκολλα-
 ριον τοι ἔ νογμο† Ἀγῳλι δε ἥμῳογ ἔρατσ
 ρῳ. β. ἥ πογρο ἀγςμη ῳπι ζαρῳογ εςσῳ ἥμος |
 σε ἥπ ερ ερ ρο† ις πςμογ ἥ πῆσις ἀρσίμι
 ἅ πῆιτον φορ ἔρωτεν ἔβολζιτεν πδς Τοτε 20
 ἀγταρῳογ ἔρατογ ἥ πεμθο ἥ πογρο ἥ πςμοτ
 ἥ ζανκαταδικος Ογος ἕεν †ογμογ ις πῆρ-
 χηαγγελος ἔθ ογλβ μιχαηλ ἀρβῖ ἥ πςμοτ
 ἥ ογνῳ† ἥ στρατγλατῆς ἵτε πογρο ἥ νῆρῳ-
 μεος ἀρῖ Πογρο δε κεσανθος ἔταρναγ ἔροσ 25
 ἀρτωνσ ἀρὸζι ἔ ρατσ ζι τζη ἥμοσ ἔταρφορ

¹ The Ms. writes ΟΥΟΣ twice.

- ΔΕ ἔροϋ ΑΥΖΕΜCΙ ΕΥCΟΠ ΝΕΜ ΝΟΥἔρνοϋ Πιαρ-
 ρī. α. ΧΗΑΓΓΕΛΟC ΔΕ ΜΙΧΑΗΛ ἔΤΑQΝΑΥ ἔ ΝΙΛΛΩΟΥἰ |
 ΕΥΔΟΞΙ ἔΡΛΤΟΥ ΠΕCΑQ ἢ ΠΟΥΡΟ ΚΕCΑΝΘΟC CΕ
 ΟΥ ΠΕ ΠΕΩΒ ἢ ΝΑΙ ΛΛΩΟΥἰ ΠΟΥΡΟ ΔΕ ΛQΤΑΜΟQ
 ἔΘΒΕ ΠΕΩΒ ἔΤΑQΩΩΠΙ ΠΕCΕ ΜΙΧΑΗΛ ΝΑQ CΕ 5
 ΟΥΚ ΟΥΝ ἢΠ ΟΥἔΜΙ ἔ ΦΗ ἔΤΑQῃΩΤΕΒ ἢ ΠΙΡΩΜΙ
 ΠΕCΕ ΠΟΥΡΟ ΝΑQ CΕ ΑΥ† ἢ ΝΑΙ ΝΗΙ ἔΒΟΥΝ
 CΕ ἢΘΩΟΥ ΠΕ ἔΤΑQῃΩΤΕΒ ἢΜΟQ ΠΕCΕ ΜΙΧΑΗΛ
 ΝΑQ CΕ ῃΑΤΟΤΕΝ ἄΡΕ ΩΛΝ ΟΥΖΩΒ ἢ ΠΑΙ ΡΗ†
 ΩΩΠΙ ἢΤΕ ΟΥΑΙ ΜΟΥ ἢΤΕΝΩΤΕΜἔΜΙ ἔ ΦΗ ἔΤ- 10
 ΛQΩΩΠΙ ἢΜΟQ ΩΛΝΘΡΟΥἰΝΙ ἢ ΠΙΡΩΜΙ ἔΤΑQΜΟΥ
 ρī. β. ἔ ΘΜΗ† ἢΤΕΝΘΝΟΥQ ΩΑQCΑCΙ ΝΕΜΑΝ | ἢΤΕQ-
 ΤΑΜΟΝ ἔ ΦΗ ἔΤΑQῃΘΩΒΕQ †ΗΟΥ ΔΕ ΙCCE ΧΟΥΩΩ
 ἔ ἔΜΙ ΖΩΚ ἔ †ΜΕΘΜΗΙ ΙΕ ΜΑΡΟΥἰΝΙ ΖΩQ ἢ
 ΦΗ ἔΤΑQΜΟΥ ἔ ΠΑΙ ΜΑ ἢΤΕΝΘΝΟΥQ ΟΥΟZ ΩΑQ- 15
 CΑCΙ ΝΕΜΑQ ἢΤΕQΤΑΜΟΝ ἔ ΦΗ ἔΤΑQῃΘΩΒΕQ
 ΟΥΟZ ῃΕΝ †ΟΥΝΟΥ ἄ ΠΟΥΡΟ ΕΡ ΚΕΛΕΥἰΝ ΑΥἰΝΙ
 ἢ ΦΗ ἔΘ ΜΩΟΥ† ἔ ΘΜΗ† ΠΕCΕ ΠΙΑΡΧΗΑΓΓΕΛΟC
 ΜΙΧΑΗΛ ἢ ΔΑΝΙΗΛ ΠΙΚΟΥCΙ ἢ CΟΝ ἢΤΕ ΝΗ ἔΘ
 ΟΥΑΒ CΕ ΖΩΛ ἄCΟC ἢ ΠΑΙ ΡΕQΜΩΟΥ† CΕ ῃΕΝ 20
 ΦΡΑΝ ἢ ΠΑ ΘC ΙΗC ΠΧ Φ† ἢΤΕ ΤΦΕ ΝΕΜ ΠΙΚΑΖΙ
 ρīλ. α. ΜΑΤΑΜΟΝ | ἔ ΦΗ ἔΤΑQΩΩΠΙ ἢΜΟΚ ΠΙΚΟΥCΙ ΔΕ
 ἢ ἄΛΟΥ ΑQἰΡΙ ἢ ΠΑΙ ΡΗ† Φ† ΔΕ ΠΙΜΑΙΡΩΜΙ
 ΕQΟΥΩΩ ΕΘΡΕ ΠΕQΡΑΝ ἔΘ ΟΥΑΒ ΒΙ ΩΟΥ ῃΕΝ
 ΜΑΙ ΝΙΒΕΝ ἢCΕΝΑΖ† ἔροQ ΑQΤΑCΘΟ ἢ †ΨΥΧΗ 25
 ἢΤΕ ΠΙΡΩΜΙ ἔροQ ἢ ΚΕ CΟΠ ΑQΩΝῃ ΕΘΒΕ ΠΟΥ-
 CΑΙ ἢ ΠΟΥΡΟ ΝΕΜ ΠΙΜΗΩ ΤΗΡQ ἢΤΕ †ΧΩΡΑ
 ΤΗΡC ἔΤΕΜΙΔΑΥ ΟΥΟZ ἄ ΠΙΡΩΜΙ ΩΩ ἔΒΟΛ ΕQCΩ

ἥμιος σε οὔοι νακ ποῦρο κεσανθός σε ακ
 ερ τολμαν ακζεμσι nem παρχναγγελος ἐθ
 οὔαβ μιχαηλ παρχνηστρατικοῦς ἵτε τχομ
 ρīā. β. ἡ νιφνοῖ | κε γαρ ναι ρωμι ἐτοῦσεν λωισι
 ἐρωοῦ ζανδικεος νε οὔοζ σεοῦαβ ἐ νοβι κε 5
 γαρ ἡθωοῦ αν πε ἐταγῶτεβ ἡμοι αλλα
 οὔδλη πε ἐτασμαζρωσ ἐροι αιμοῦ Οὔοζ ἐθεβ
 μετσωπ ἡ ναι ρωμι ἂ παι νιω† ἡ π ἐθ
 νανε ς ταζοκ ακ ερ πεμπωλ ἡ ναγ ἐ πι-
 αρχναγγελος ἐθ οὔαβ μιχαηλ λοιπον ις νι- 10
 ωφηρι ἵτε φ† ἂ τετενναγ ἐρωοῦ ματασθε
 ἡννοῦ ἐρωοῦ βεν πετενζητ τηρϷ ἡτετενχω
 ἡσωτεν ἡ ναι ζῦδονη nem ναι ἰδωλον ἐτ
 ρīβ. α. μωοῦτ ἐτε ἡμον ζηοῦ | ἡ βητοῦ ζινα ἵτε
 φ† χω νωτεν ἐβολ ἡ μετεν ωορπ ἡ νοβι κε 15
 γαρ ἂνοκ ζω ἐ οὔνιω† ἡ ζμοτ ταζοι σε
 αιναγ ἐ παρχναγγελος μιχαηλ ἐθεβ ναι
 ρωμι ἡ δικεος οὔοζ βεν τοῦνοῦ ἂ παρχναγ-
 γελος μιχαηλ ζωλ ἐ πδισι βεν οὔνιω† ἡ
 ὠοῦ ἐρε ποῦρο ναγ ἐροϷ nem πιμνω τηρϷ 20
 εϷζηλ ἐ πωωι ἐ τφε ἐ αϷδι νημαϷ ἡ τψγχη
 ἡ φη ἐταϷμοῦ ἐ πωωι ἐ νιφνοῖ Ποῦρο δε
 nem οὔον νιβεν αγωωπι βεν οὔνιω† ἡ ζο†
 ρīβ. β. ἐμαωω μεμενσα οὔνιω† ἡ ναγ | ἂ πζητ ἡ
 ποῦρο σεμνι ἐροϷ ἐβολβεν †ζο† nem πιμνω† 25
 ἡ ζωβ ἡ ωφηρι ἐταϷναγ ἐροϷ αϷτωνϷ αϷ†φι
 ἐρωϷ ἡ ιωαννης εϷσω ἡμιος Δε σεμαρωοῦτ
 ἡσε τοῦνοῦ ἐτ ἀρετεν ἡ ἐ βοῦη ἐ ται πολισ

ἢ ἁπλῶς Τεντζο ἐρωτεν ματαμοι ἐ πετεν
 νογτ ἐτ ἀρετεν ναζτ ἐροq ογοz ἡτενναζτ
 ἐροq ζωη ἡτενογσαι ἰωαννης δε πεσαq νωοy
 xe ενναζτ ἐ πδc ἡc πx̄c πωηρι ἢ φτ ἐτ
 οηb Πογρο δε αqωy ἐβολ eqxω ἡμος nem 5

πίρ. α. πιμηy τηρq xe ἁληθωc ογνογτ | eqονb πε
 ἡc πx̄c ογοz ἡμον κε νογτ ἐβηλ ἐροq
 ἰωαννης δε πεσαq ἢ πογρο xe τωηκ ἡτεκ-
 cχαι ἡ κωcταντινος πογρο ἡ νιρωμεoc ἡτεκ-
 ταμοq ἐ ζωb νιβεν ἡτεκτζο ἐροq zina 10
 ἡτεροyωpπ nan ἡ οyαι ἡ νιἐπισκοποc ἡ τε-
 τεηχωρα ἡτεq ep κληριη ἡμωτεν ἐ φραν
 ἡ φιωτ nem πωηρι nem πιπῶλ ἐθ οyαb Πογρο
 δε κεcανθoc αqχαι ἐρατq ἡ πογρο κωc-
 ταντινος eqxω ἡμος ναq ἡ παι ρητ κεcα- 15

πίρ. β. νθoc φη ἐτ οyxω ἡμος ἐροq xe ογοyρο |
 πε eq epτολμαν eqχαι ἐ ρατq ἡ πινηyτ ἡ
 οyρο ἡ αyτοκρατωρ κωcταντινος φβωκ ἡ
 ἡc πx̄c xepete Οyνηyτ γαρ ἡ zmoτ αqτα-
 zον zιτεν φτ πιλγαθoc αq ep πενμεyι αq- 20
 εντεν ἐβολbεν τμετωαμωε ἰδωλον ἐτ δαbεν
 αqταcθον ἐροq zιτεν τεqνηyτ ἡ μεταγαθoc ἐ
 ναωωc nem nenτζο ἡ πινηyτ ἡ αρχηαγγελoc
 ἐθ οyαb μιχαηλ φαι ἐταqαιτ ἡ επιyα εθρι-
 ναy ἐροq ἡ ναβαλ ογοz αqθρε πιρεqηωoyτ ca- 25

πίδ. α. xi neman ἡ ρωq nem ρωq menenca θρεqμοy |
 menencωc αqzωλ ἐ πδici bεν οyνηyτ ἡ ωoy
 ennaγ ἐροq τηροy λοιπον τεητζο ἐ τεκμετδc

ΕΘΡΕΚΟΥΩΡΠ ΝΑΝ Ì ΟΥΛΙ Ì ΝΙΕΠΙΚΟΠΟΣ ÈΤ
 ΗΑ ΤΟΤΚ ΕΘΡΕΨ ΕΡ ΟΥΩΙΝΙ ÈΡΟΝ Ì ΠΙΝΑΖ† ÈΤ
 ΣΟΥΤΩΝ ΟΥΟΣ ÌΤΕΨΤΑΜΟΝ ΖΩΝ È ΠΙΜΩΙΤ Ì
 ΖΩΛ ΨΑ Φ† ΟΥΟΣ ÌΤΕΨ† ΝΑΝ Ì †ΣΦΡΑΓΙΣ ÈΘ
 ΟΥΑΒ ΚΕ ΓΑΡ ΑΚΩΛΗ ΕΡ ΦΑΙ ΝΑΝ ΧΝΑΒΙ Ì ΚΕ 5
 ΝΙΩ† Ì ΧΛΟΜ ΗΑΤΕΝ ΠΧ̄C ΗΑ ΠΑΙ ΖΩΒ ΟΥΧΑΙ
 ΠΙΟΥΡΟ Ì ΜΑΙΝΟΥ† ΖΙΤΕΝ ΤΧΟΜ Ì ΠΧ̄C ΠΟΥΡΟ
 ρ̄ιΔ. Β. Ì ΠΤΗΡΨ ΟΥΟΣ ΗΕΝ ΟΥΝΙΩ† Ì ΣΠΟΥΔΗ | ΑΨΒΙ
 Ì ΝΙΣΗΑΙ ÌΝΣΕ ΠΟΥΡΟ ΚΩΣΤΑΝΤΙΝΟΣ ΑΨΩΟΥ
 ΑΨ ΕΡ ΨΦΗΡΙ ÈΜΑΨΩ ÈΧΕΝ ΦΗ ÈΤΑΨΩΠΙ ΑΨ† 10
 ΩΟΥ Ì Φ† ΟΥΟΣ ΗΕΝ ΟΥΝΙΩ† Ì ΜΕΤΨΑΙΡΩΟΥΨ
 ΑΨΗΑΙ ΨΑ ΠΙΛΓΙΟΣ ΙΩΑΝΝΗΣ ΠΑΡΧΗÈΠΙΣΚΟΠΟΣ
 ÌΤΕ ÈΦΕCΟΣ Ì ΠΑΙ ΡΗ† ΗΑ ΤΖΗ ΔΕ Ì ΖΩΒ
 ΝΙΒΕΝ † ΕΡ ΑCΠΑΖΕCΘΕ Ì ΝΕΚΧΙΧ ÈΘ ΟΥΑΒ ΝΑΙ
 ÈΤ ΛΜΟΜ Ì ΤCΑΡΞ Ì ΠΩΗΡΙ Ì Φ† ΗΕΝ ΟΥ- 15
 ΜΕΘΜΗ ΟΥΝΙΩ† Ì ΡΑΨΙ ΑΨΩΠΙ ΖΑΡΟΝ ÈΒΟΛ
 ΖΙΤΕΝ Φ† ÌC ΖΗΠΠΕ ΑΝΟΥΟΡΠΨ ΝΑΚ ΖΩΚ ΕΝ-
 ρ̄ιΕ. Α. CΩΟΥΝ ΞΕ ΧΝΑΡΑΨΙ Ì ΖΟΥÒ | †ΟΥΨΩ ΟΥΝ
 ΕΘΡΕΚΨΑΙ ΗΑ ΟΥΚΟΥΧΙ Ì ΗΙCΙ ΕΚΨΩΟΥΤ ΗΕΝ
 ΠΕΚΖΗΤ ΤΗΡΨ ΖΩC ΕΚÈΜΙ ΞΕ ΠΕΚΗΙCΙ ΝΑΖΕΙ 20
 ÈΒΟΛ ΑΝ ΑΡΙΤC ΕΘΒΕ ΠΧ̄C ΦΑΙ ÈΤΑΨΩΠΗΙCΙ
 ΕΘΒΕ ΠΓΕΝΟΣ Ì ΝΙΡΩΜΙ ÌΤΕΚCΚΙΛΙ ÌΜΟΚ ÌΤΕΚ-
 ΖΩΛ ΨΑ †ΒΑΚΙ †ΕΝΤΙΑC ΝΤΕΚ ΕΡ ΦΑΗΡΙ Ì
 ΝΗ ÈΤ ΨΩΠΙ Ì ΗΗΤC ΗΕΝ ΦΡΑΝ Ì ΠΧ̄C ÌΤΕΚ-
 ΟΛΟΥ ÈΒΟΛΗΕΝ ΠΨΕΜΨΙ Ì †ΜΕΤΨΑΜΨΕ ÌΔΩΛΟΝ 25
 ÈΤ CΩΨ ÌΤΕΚ† ΩΜC ΝΩΟΥ È ΦΡΑΝ Ì ΦΙΩΤ
 ΝΕΜ ΠΩΗΡΙ ΝΕΜ ΠΙΠ̄Λ ÈΘ ΟΥΑΒ ΦΑΙ ΝΑΨΩΠΙ
 ρ̄ιΕ. Β. ΝΑΚ ΕΨΩΟΥΨΟΥ ΗΑΤΕΝ ΠÒC ΝΕΜ | ΝΕΨΑΓΓΕΛΟΣ

ἔθ οὐαβ ζῖνα ἡτενοῦσαι εὔσοπ ζῖτεν τχομ
 ἡτε πᾶς πεννοῦ† Μαι εἶαι δε ἅ ποῦρο κωσ-
 ταντινος οὐορποῦ ἡ ἄββα ἰωαννης πιαρχηἐπι-
 σκοπος ἡτε ἐφεσος νεν † κε ἐπιστολῇ ἡτε
 κεσανθος ποῦρο Πιαρχηἐπισκοπος δε ἔταρω 5
 ἡ νισῆαι αἱραωι ἐμαωω ἐζρη ἐχεν πχιντας-
 θο ἡ †χωρα τηρε Τοτε αἱβι νημαρ ἡ διλ-
 κον ἔ νεν οὐπρεσβύτερος νεν οὐ ἄναγνωστης
 ρῖς. α. νεν ρ ἡ ψαλμωδος νεν ιβ ἡ φιλοπονος |
 οὔορ αἱωλι νεναν ἡ πсов† ἡ πιθῦσιαστηριον 10
 Οὔτραπηζα ἡ νοῦν νεν α ἡ ποτηριον ἡ ζατ
 νεν ρ ἡ ποτηριον ἡ νοῦν νεν οὔμαппа ἡ
 ѿενс ἐт сопп νεν οὔскепасма ἡ ολосірікон
 νεν πι α ἡ εὔαггеліон νεν πι ψαλτηριον
 νεν πιαποστολος νεν πипразіс νεν мієпи- 15
 столн ἡ καθολικον Ἀπλωс πсов† τηρῇ ἡ
 †εκκλησίᾳ αἱωλῆλ αἱμοωι ζι πμωит εὔραωι
 ἔταγῶντ δε ἐ †βαки αἱεрсυμменін ἡ ποῦ-
 ρῖς. β. ро | ἡ τпароῦсіᾳ ἡ πιαρχηἐπισκοπος νεν
 нн ἔθ νημαρ Ποῦρο δε αἱ ἐβολ νεν ἰωαν- 20
 ннс νεν πимω τηρῇ ἡτε †ποлис ἐр ἅπανταν
 ἐ πιαρχηἐπισκοπος ἔταγφορ δε ἐ πιαρχη-
 ἐπισκοπος ἅ ποῦρο νεν πимω τηρῇ οὔωωт
 наρ οὔορ αἱβι смоу ἐβολзи тотῇ Ποῦρο δε
 αἱχω ἐ πιαρχηἐπισκοπος ἡ ζωв нивен ἔтаγ- 25
 ѿωпи ἡμορ οὔορ αἱтамоρ ἐ ἰωαννης ерхω
 ἡмос хе ἐβολзiten φαι νεν негснноу ἅ φ†
 ρῖς. α. нαι нан οὔορ пай рн† αἱωе нωоу | ἐ †баки

ΉΝ ΟΥΝΙΩΤ ἢ ΣΑΜΗ ΠΟΥΡΟ ΔΕ ΑΓΓΕΟ ἔ-
 ΑΡΧΗΕΠΙΣΚΟΠΟC ΑΦΟΛΩ ἔΒΟΥΝ ἔ ΠΙΠΑΛΛΑΤΙΟΝ
 ΝΕ ἸΠΑΤΟΥ ΚΕΤ ΕΚΚΛΗΣΙΑ ΠΕ ΉΝ ΤΠΟΛΙC Μ
 ΠΕΡΡΑCΤ ΔΕ ΠΕΞΕ ΠΑΡΧΗΕΠΙCΚΟΠΟC ἢ ΠΟΥΡΟ
 ΧΕ ΜΑΡΕΝΤ ἢ ΠΘΩ ἢ ΟΥΕΚΚΛΗΣΙΑ ΠΟΥΡΟ ΔΕ 5
 ΠΕΧΑΩ ΧΕ ΠΑ ΙΩΤ ΟΥΟΝ ἸΤΗΙ ἸΜΑΥ ἢ ΟΥΜΩΙΤ
 ἢ ΒΕΡΙ ΕΥΚΩΤ ἔΡΟΩ ΜΑΡΟΝ ἸΤΕΚΝΑΥ ἔΡΟΩ
 ἔΩΠ ΚΝΑ ΕΡ ΨΑΥ ΤΕΝΝΑΙΩ ἢ ΕΚΚΛΗΣΙΑ ΠΙ-
 ΑΡΧΗΕΠΙCΚΟΠΟC ΔΕ ΝΕΜ ΠΟΥΡΟ ΑΥΓΩΛ ΕΥCΟΠ
 ΡΙΤ. Β. ΑΥΝΑΥ ἔ ΠΙΜΩΙΤ | ἔΤΟΥΚΩΤ ἔΡΟΩ ΟΥΟZ ΑΓ- 10
 ΡΑΝΑ ἢ ΠΑΡΧΗΕΠΙCΚΟΠΟC ΠΟΥΡΟ ΔΕ ΑΦΘΕ
 ΠΙΚΥΡΙZ ΩΩ ἔΒΟΛ ΉΝ ΤΠΟΛΙC ΤΗΡC ΧΕ ΜΑΡΕ
 ΡΩΜΙ ΝΙΒΕΝ ἢ ἸCΕ ΕΡ ΖΩΒ ἔ ΤΕΚΚΛΗΣΙΑ ΟΥΟZ
 ΠΑΙ ΡΗΤ ἢ Τ ΠΟΛΙC ΤΗΡC ΘΩΟΥΤ ΑΥΕΡΖΩΒ
 ἔ ΤΕΚΚΛΗΣΙΑ ἸΤΕ ΑΡΧΩΝ ἸΤΕ ΖΗΚΙ ΨΑ ἔΒΟΥΝ 15
 ἔ ΠΟΥΡΟ ΝΑΩ ΕΡ ΖΩΒ ΖΩΩ ΠΕ ΉΝ ΝΕΡΧΙΧ
 ἸΜΙΝ ἸΜΟΩ ἢ ΦΡΗΤ ἢ ΟΥΟΝ ΝΙΒΕΝ ΕΚΝΑΖΤ
 ΧΕ ΚΝΑΒΙ ἢ ΟΥCΜΟΥ ἔΒΟΛ ΉΙΤΕΝ ΠΧC ΟΥΟZ
 ΉΝ Φ. ΟΥΩΩ ἢ ΦΤ ΑΥCΩΚ ἢ ΠΙΚΩΤ ἔΒΟΛ ἢ
 ΡΠΠ. Α. ΙΤ ἢ ἔΖΟΟΥ | ΠΑΡΧΗΕΠΙCΚΟΠΟC ΔΕ ΑΩ ΕΡ 20
 ΑΓΙΑΖΙΝ ἢ ΤΕΚΚΛΗΣΙΑ ἔ ΦΡΑΝ ἢ ΤΠΑΡΘΕΝΟC
 ἔΘ ΟΥΑΒ ΤΘΕΟΔΟΚΟC ΜΑΡΙΑ ΟΥΟZ ἔΤΑΚΝΑΥ
 ἔ ΠΙΝΙΩΤ ἢ ΜΗΩ ἔΘ ΝΑΒΙ ΩΜC ΠΕΧΑΩ ἢ ΠΟΥΡΟ
 ΧΕ ΑΝΝΑ Τ ΩΜC ἢ ΠΑΙ ΜΗΩ ἢΘΩΝ ΧΕ ἸΠΑ-
 ΤΟΥ ΚΕΤ ΕΚΚΛΗΣΙΑ ΉΝ ΤΑΙ ΒΑΚΙ ἔΡΕ ΟΥΟΝ 25
 ΚΟΛΥΜΒΗΘΕΡΑ ἢ ΉΗΤΟΥ ΑΩ ΕΡ ΟΥΩ ἢΧΕ ΠΙCΟ-
 ΦΟC ΙΩΑΝΝΗC ΠΕΧΑΩ ἢ ΠΟΥΡΟ ΝΕΜ ΠΑΡΧΗ-
 ΕΠΙCΚΟΠΟC ΧΕ ΤΑΙ ΛΥΜΝΗ ἸΜΩΟΥ ἔΤ CΑ ΠΕΙΕΒΤ

ἢ τὴ πόλις τῷ ἑμῷ καὶ θεῷ ἐστὶν ἡ πόλις ἡ
 ριθ. β. παλαιὴ καὶ ταῖς οὐρανὸν ἔχουσαν οὐρανὸν
 ὡς ἐβόλῃ τῇ ἐρε οὐρανὸν ἡβεν σῶτεν
 καὶ φαι πε φη ἐταγῶν ζιτεν φτ ὡ ἰωαννης
 πωρη ἢ ἀποστολὸς Πιάρχην ἐπίσκοπος δε νεν 5
 ποῦρο νεν πινῶ τῇ ἐταγῶτεν αὐ ἐρ
 ὡφρη Οὐρανὸς πιάρχην ἐπίσκοπος νεν ποῦρο
 αὐχὸς εἶρε πινῶ ὅωστ ἐ φμα ἢ τῇ λυμνῇ
 Πιάρχην ἐπίσκοπος δε αὐτῇ ἐξεν νινῶστ
 κατὰ πῶστ τῇ ἢ τε τῇ κολυμβήτρῃ Οὐρανὸς 10
 ριθ. α. οὐρανὸς ἢ ὡφρη αὐστῶν ἢ πινῶ ἐτεμῶ
 ἐταγῶν δε ἐ πινῶν οὐρανὸς ἢ πινῶ τῇ σῶ-
 τεν ἐ γανσῇ ἡβεν νινῶστ ἐταγῶν ἢ π-
 αρισμὸς νεν πιάρχην ἐπίσκοπος ἐστὶν ἢ πιάρχην-
 ἐπίσκοπος σὺν ἐβὼ ἢ νινῶστ αὐτῇ 15
 εἶρε πινῶ τῇ γῶν ἐβρῇ ἐ πινῶστ οὐρανὸς
 αὐτῇ ἐβρῇ ἐ πινῶστ τῇ εὐστ ἐβὼ
 εὐστ ἑμῷ καὶ θεῷ ἐ φραν ἢ φῶτ νεν
 πωρη νεν πινῶ ἐθ οὐρανὸς Οὐρανὸς ἐστὶν ἢ ποῦρο
 βί ωστ νεν πινῶ τῇ ἢ πιάρχην ἐπίσκοπος 20
 ριθ. β. ἐνοῦ ἐ τῇ κλησὶν αὐ ἐρ χυροδονῇ ἢ
 ἰωαννης ἢ ἐπίσκοπος Οὐρανὸς περ κε ῥ ἢ συν
 οὐρανὸν νεν αὐ ἐρ χυροδονῇ ἑμῷ ἢ πρεσβυ-
 τερος οὐρανὸν πινῶ κε ῥ αὐτῇ ἢ διακων Οὐρανὸς
 νεν οὐρανὸν ἢ τε ποῦρο ἢ οὐφρη ἑμῶ ἐ περ- 25
 ραν πε ἐχίλλας αὐτῇ ἢ διακωνος νεν
 πινῶ τῇ ὅσῃ ἡβεν πῶς Τότε πιάρχην-
 ἐπίσκοπος αὐτῇ φρωστ ἢ τῇ προσφωρῇ αὐ-

- ταλος ἐ ἡρῆι ἔχεν πῖμα ἢ ἐρ ψωγῶι αῖ
 ἐρ προσφέρῖν ἔσως Ποῦρο δε nem πῖμῶ
 ρκ. α. τηρῖ αῖ ἐρ ψῖρῖ | ἔχεν ἡ ἐτοῦναῖ ἐρωῖ
 nem ἡ ἐτοῦσῶτεμ ἐρωῖ ἐπὶ δὴ ἡπ οῖ-
 σῶτεμ ἐ σῶσι ἡ πῖ ρῆτ ἐνεῖ οῖδε ἡπ οῖ- 5
 ναῖ ἐ πῖ τῖπος ἐ πτηρῖ νε φῖ γῖρ πε
 πῖωρῖ ἡ σῖπ ἐταῖταδε προσφῖρα ἐ πῖωι
 ἡεν ἡχωρῖ ἐτεμῖναῖ ἔταῖβῖ τηρῖ ἐβολῖεν
 ἡμῖστηριῖν ἐθ οῖαβ ἡ πῖαρχῖἐπισκοπος ἡ
 ἡωῖ ἡ ἡῖρῖνῖν οῖοῖ ἡ πῖοῖαι πῖοῖαι ἐρ 10
 ἀναχωρῖν ἐ περῖμῖανῶπῖ Πῖαρχῖἐπισκοπος
 δε αῖ ἐρ οῖλῖβοτ ἡ ἐῖοοῖ ἡα τοτοῖ ἐῖ ἐρ
 ρκ. β. κῖλῖκῖν ἡἡωῖ οῖοῖ | ἐῖτῖαβο ἡἡωῖ ἐ
 πῖῶῖ ἡ ἡεκῖλῖσιῖ μεμεῖσῶς αῖῖῶλ ἐ τεῖ-
 βακῖ ἡεν οῖἡῖῶτ ἡ ρῖῶι Ποῦρο δε κεσαν- 15
 ῖος nem πῖμῶ τηρῖ ἡτε ἡβακῖ ναῖτ ῶῖ
 ἡ φῖ οῖοῖ ναῖ ἐρ ἐ τῖμῖν ἡ πῖλῖριος ἡωἡἡῖς
 πῖἐπισκοπος nem πεῖςῖνῖνοῖ ῖε οῖἡ ναῖ ἐρ
 προκοπῖν πε ἡεν ἡῖῶ ἡτε πῖς μεμεῖσα
 ῖανκοῖῖ ἡ ἐῖοοῖ πεῖε πῖἐπισκοπος ἐθ οῖαβ 20
 ἡ ποῖρο ῖε μερεῖ κῶτ ἡ οῖεκῖλῖσιῖ ἐ φῖρῖ
 ρκλ. α. ἡ πῖαρχῖαγγεῖος ἐθ οῖαβ | μῖχαἡ Ποῖρο
 δε πεῖαῖ ναῖ ῖε ἀρῖ φοῖῶῖ τηρῖ ἡτεκῖῖῖῖ
 ῶ πεῖῖῶτ τεῖςῖῖῖῶτ ἐ σῶτεμ ἡ σῖκ Πῖ-
 πῖσκοπος δε ἐθ οῖαβ ἡωἡἡῖς αῖῖῖ ῖῖῖ 25
 ἡεκῖλῖσιῖ οῖοῖ μερε ἡα ἡβακῖ τηρῖ ἡ
 τοτοῖ μεῖαῖ πε οῖοῖ ἡεν οῖἡῖῶτ ἡ σῖοῖδῖ
 αῖῖοκς ἐβολ οῖοῖ αῖτ ἡ πεῖῖῶῖ ἡ π ἡ

λβoт Πιεπισκοπος δε εθ ογав ιωαννης αq
 ep λριλζιηι ηι πιτοπος ηι σογ ιβ ηι παβoт
 pκλ. β. λθωp ηι φpαν ηι παρχηαγγελος | μιχαηλ
 Ογoз λ πωαι ηι παρχηαγγελος μιχαηλ ωπι
 eqoi ηι διπλογηι ε πιωαι ηι παρχηαγγελος 5
 nem πωαι ηι παγιασμοс ηιτε τεκκλησια Me-
 nensa τεcυназic δε λ πιεπισκοπος зωλ nem
 πογpо nem πιηηω τηpq eycoп ηιτε τεπολιс ε
 πιερφει ηιτε πιζεγс агрокзq Ογoз πιδεμωη
 εт βαληoγт ε πιιδωлон αqωω εβoλ eqxω 10
 ηιμοс зε ακт hici ηηι εμαωω ω ιωαννης
 ακзитт εβoλθεν πα μαηωωπι Πογpо δε αq-
 pκβ. α. θpоγ кoт ηι ογηηωт ηι εκκληсиа | бен φμωит
 ηι πιερφει αqт φpан ηι ηιαποστολος εpос
 Πιλριос δε ιωαννης αqтaчpо ηι ογoн ηивен 15
 бен πιαгт оγoз ηαγт ωoγ ηαq зитен оγoн
 ηивен Kωcтaнтинос δε πογpо εтаqсωтeм
 εθβε зoв ηивен εθ ηαηeγ ε ηape ιωαννης
 ipи ηιμωoγ αqт ωoγ ηι φт αqсhαι ηαq ηι
 oγeπισтолηι αqтзo εpоq εθpeгсmoγ εpоq nem 20
 тeгmeтoγpо eqmoγт εpоq ηι hитс зe λaηиηλ
 ηι βepи πιpeгтaкo ηι ηиδωлон тxωpа δε ηιτε
 pκβ. β. тeнтiaс | ηacт εпλaηaι ηιμηηи ηι ηиeзooγ
 τηpоγ ηιτε πιλριос ιωαννης зитен παωaι ηι
 ηиωφηpи εт λ φт epε eпepгиηι ηιμωoγ εβoλзи 25
 тoтq A тeтeннaγ ω ηaмeнpат ε тxом ηιτε
 φт nem ηиmεтωaηзoηq ηιτε παρχηαγγελος
 εθ ογав μιχαηλ Tенxиηи ηι птзo ηι μιχαηλ

ҺЕН прѡт њ нѣрѡх тѣроу њте тѡи зѣтен
 нѣтѡвѣ њ мѣханѣ ѣре нѣѡѡн † њ поукар-
 пос Тѣнѣми њ пѣзо њ мѣханѣ ҺЕН нѣѣноу
 рѣѣ. а. ѣте ѣѡѡн ѣте ѣѡнѣ | тѣнѣми њ пѣзо њ
 мѣханѣ ҺЕН нѣаскѣтѣс ѣт ҺЕН нѣтѡу ѣѣ 5
 хом нѡу ҺЕН нѡаскѣсѣс Тѣнѣми њ пѣзо њ
 мѣханѣ ҺЕН пѡѡѣ † ѣ ѡѡн њ нѣмѡнѣхѡс ѣѡи
 њ зѣрнѣкон ҺЕН тѡѡн † Тѣнѣми њ пѣзо њ
 мѣханѣ ҺЕН нѣѡѡнѣ њ нѣѣпѣсѣпос нѣм нѣ-
 прѣсѡѣтерѡс нѣм нѣзѣакѡн зѣтен † тѣрѣнѣа 10
 Тѣнѣми њ пѣзо њ мѣханѣ ҺЕН нѣ ѣт ѡѡн
 рѣѣ. в. ѣѣ хом нѡу ѡѡ ѣѣтѣлѡ њ нѡу | Тѣн-
 ѣми њ пѣзо њ мѣханѣ ѣѡп њ вѡѡѡс њ
 нѣ ѣтѡѡѡѡѡ њ нѡу ҺЕН нѣзѣасѣтѣрѣон
 Тѣнѣми њ пѣзо њ мѣханѣ пѣрѣнѣѣѣѡс 15
 ѣѣ ѣр вѡѡн ѣ нѣ ѣт ҺЕН нѣѡѣсѣс ѣѡѡс
 нѣ ѣт ѡѡ ѣѣ хом нѡу ҺЕН нѡѣнѣрѣнѣ
 ѡѡ нѣ ѣ нѡу † ѣѡ ѣ ѣѣ ѣѡѡ ѣѡѡ
 ѣѣѣнѣ нѡу Нѣм рѣр ҺЕН нѣзѣѡс тѣроу
 ѣте њпѣ пѣрѣнѣѣѣѡс мѣханѣ зѡл ѡѡѡ 20
 рѣѣ. а. њтѣ † хом нѣѣ ҺЕН нѣѣнѣрѣнѣ тѣроу | нѣм
 ҺЕН нѣмѣртѣѡс ѣте њпѣ пѣрѣнѣѣѣѡс мѣ-
 хѣнѣ ѣ ѡѡѡ њтѣнѣѡѡ ѣѡл ҺЕН нѡѡ-
 ѡлѣѣс тѣроу нѣм нѡѡѡѡѡ ѡѡ њтѣ †
 хом нѡу ѣс зѣпѣ ѡ нѣ мѣнѣ † ѣнѣ ѣ 25
 ѡмѣтѣѣѡѡ њ ѣѣ нѣм нѣѡ њте пѣр-
 ѣнѣѣѣѡс мѣханѣ ѣѣ ѡѡп њ прѣсѡѣѣтѣс њ
 † мѣтѣѡѡ тѣрѣ ѣѣѡ ѣѣѣ ѣѡѡ нѣзѣрѣн

φ† φωτ ερεεγ ναι νωου τιρου ογορ ντεε-
 ρΚΔ. β. σογτων πογμωιτ Ανοη ζων μαρεν† ναγ | ν
 μη ετ εφογλωου ογορ ντεεβωνε ερον εθβη-
 τουγ ζινα ντεεμενριπτεν ν ζογδ ογορ ντεε†-
 ζο εζων ναζρεν φ† Μαρεν μενρε μενεερνογ 5
 βεν ογμει ντε φ† ογορ ντενωωπι βεν ογ-
 μετμαισον νογωτ πενρρε καταλλαλι ωωπι
 βεν νενεφοτογ σε ογλογχη εεζωου πε †κα-
 ταλλαλι Ογνοβι ερχονε πε †πορνια ογωου-
 μοε† τε ναζρεν φ† μεν νεεαγγελος ογμογ 10

ρΚΕ. α. μεν ογμετζηκι τε ν †ψγχη μεν πιωμα
 Ογωφρη ντε πιαιβολος πε †πορνια ογλαχι
 τε ντε φ† μεν νεεαγγελος ογωογμοε† τε
 ν νιχρηστιανος ογωφρη τε ντε πταιω †νογ
 σε ναωρη μαρενζιογι εαβολ νμον ν νιμωιτ 15
 ετ εαβεν ντενμωι βεν νιμωιτ εθ νανεγ
 μεν νιμωιτ ετ σογτων Μαρενμωι βεν ογ-
 μεταθνοβι μεν ογμεταταβνι νπε γαμος γαρ
 εετογβηογτ εαβεν ρωμι ενεε Αναγ ε μωγ-

ρΚΕ. β. ενε εταεεαχι μεν φ† ν φ̄ο ν σοπ ε ογον | 20
 νταε νμαγ ντεεεζιμι μεν νεεωρη νπεναιω†
 εροπ ναε εβογν ε πιεοεμ Αλλα νπ εν-
 ερενταωε πιεαχι νζογδ εεβε ναι εερωι
 γαρ ερον νσε νενμεερεγ ν †παλελ μεν
 †γεννη λοιπον μαρενσεκ πιεαχι εβολ ντενι 25
 εεεν φη ετ ενερ ωαι ναε ν φοογ πιαρχηαγ-
 γελος εθ ογαν μιχαηλ Ερε παι ωαι γαρ ν
 φοογ ερ χριλ αν ν μετραμαδ εφογωμ εεεω

ἡΜΑΓΑΤΩ ΕΦΟΥΝΟΦ ΕΦΧΩ ἢ ΝΙ ΖΗΚΙ ΖΩΦ ΝΕΜ
 ῤ̅Κ̅Ὶ. α. ΠΙΟΡΦΛΗΝΟC ΝΕΜ ΤΧΗΡΑ ΕΥΖΟΚΕΡ ΕΥΔΒΙ | ΕΡΕ
 ΠΑΙ ΨΑΙ ΓΑΡ ΑΝ ΕΡΧΡΙΛ ἢ ΜΕΤΡΑΜΑΔ ΕΚ ΕΡ-
 ΦΟΡΙΗ ἢ ΖΑΝΖΒΩC ΕΝΑΨΕ ΕCΟΥΓΕΝΟΥ ΕΡΕ ΠΙ-
 ΖΗΚΙ ΖΩΦ ΒΗΨ ΕΦΔΣΕΒ ΉΕΝ ΤΦΡΩ ΕΡΕ ΠΑΙ ΨΑΙ 5
 ΓΑΡ ΑΝ ΕΡ ΧΡΙΛ ἢ ΘΜΕΤΡΑΜΑΔ ἢ ΖΑΝΡΩΜΙ
 ΕΥΜΟΤΕΝ ἡΜΩΟΥ ΉΕΝ ΖΑΝΗ ΕΥCΟΛCΕΛ ΕΡΕ
 ΠΙΖΗΚΙ ΖΩΦ ΩΣΕΒ ΕΦΕΝΚΟΤ ΉΕΝ ΠΙΒΙΡ ΕΡΕ ΠΑΙ-
 ΨΑΙ ΓΑΡ ΑΝ ΕΡ ΧΡΙΛ ἢ ΟΥΛΙ ΕΦΟΥΩΜ ΕΦΟΥ-
 ΝΟΦ ΕΡΕ ΠΙΖΗΚΙ ΖΩΦ ΖΕΞΖΩC ΉΕΝ ΠΨΤΕΚΟ 10
 ΕΡΕ ΠΑΙ ΨΑΙ ΓΑΡ ΕΡ ΧΡΙΛ ΑΝ ἢ ΦΤ ΕΤ ΡΩΟΥΤΩ
 ῤ̅Κ̅Ὶ. β. ἡΜΑΓΑΤΩ ΕΡΕ ΠΙΖΗΚΙ | ΖΩΦ ΨΩΜΙ ἢ ΑΤ ΧΕΜ
 ΠΕΦΨΙΜΙ ΜΑΡΩΜΙ ΑΝ ΝΕ ΜΙΕΝΤΟΛΗ ΑΛΛΑ ΝΑ
 ΦΤ ΝΕ ΦΤ ΓΑΡ ΦΗΛΤ ΖΑ ΠΕΜΓΕΝΟC ἢ ΜΙΡΩΜΙ
 ΖΙΤΕΝ ΜΙΕΝΤΟΛΗ ΕΤ CΉΝΟΥΤ ΉΕΝ ΜΙΕΥΑΓΓΕΛΙΟΗ 15
 ΛΟΙΠΟΗ ΝΑΜΕΝΡΑΤ ΜΑΡΕΝΤΖΟ Ε ΠΑΡΧΗΑΓΓΕΛΟC
 ΜΙΧΑΗΛ ΉΕΝ ΟΥΖΗΤ ΕΦCΟΥΥΤΩΗ ΖΗΝΑ ἢ ΤΕΦΔΙ
 ΖΜΟΤ ΕΖΡΗ ΕCΩΗ ΝΑΖΡΕΗ ΦΤ ΤCΩ ἡΜΟC ΝΩ-
 ΤΕΝ ΧΕ ΕΡΕ ΠΙΚΟCΜΟC ΤΗΡΩ ΤΑΖΗΟΥ ΕΡΑΤΩ
 ΖΙΤΕΝ ΝΕΝΤΖΟ ἢ ΜΙΧΑΗΛ ΝΕΜ ΝΑ ΤΠΑΡΘΕΝΟC 20
 ΕΘ ΟΥΛΑΒ ΤΘΕΟΔΟΚΟC ΜΑΡΙΛ ΤΗΟΥ ΧΕ ΜΑΡΕΝΤ
 ῤ̅Κ̅Ὶ. γ. ΨΟΥ ΗΨΟΥ | ΉΕΝ ΠΨΟΥ ΕΤ ΕΡ ΠΡΕΠΙ ἢ ΠΑΙ
 ΨΑΙ ΤΗΛΑΥ ΓΑΡ ΧΕ Λ ΠΙΝΑΥ ΨΩΠΙ ΕΘΡΕΝΤ ἢ
 ΠΕΗ ΟΥΟΙ ἢ ΤΕΝCΩΚ ΕΒΟΛ ἢ ΝΙΜΥCΤΗΡΙΟΗ ΕΘ
 ΟΥΛΑΒ ἢ ΤΕΝΤ ΨΟΥ ἢ ΦΗ ΕΤ ΕΡΕ ΨΟΥ ΜΙΒΕΝ 25
 ΕΡ ΠΡΕΠΙ ΝΑΦ ΠΕΗ ὉC ΟΥΟΖ ΠΕΗΝΟΥΤ ΟΥΟΖ
 ΠΕΗ CΩΤΗΡ ΙΗC ΠΧC ΦΑΙ ΕΤΕ ΕΒΟΛΖΙ ΤΟΤΩ
 ΕΡΕ ΨΟΥ ΜΙΒΕΝ ΝΕΜ ΤΑΙΘ ΜΙΒΕΝ ΝΕΜ ΠΡΟC-

κῦνῆσις νιβεν ἐρ πρεπι ἢ φωτ νημαq νεν
 πιπῆλ ἐθ οὔαβ ἢ πεqτανῶ οὔοz ἢ ομο-
 οὔσιος νημαq τῆοὔ νεν ἢ choὔ νιβεν
 νεν ὡλ ἐνεz ἢτε νιένεz τηροὔ

Αἰην.

5

ρκñ. β. οΥΕΝΚΩΜΙΟΝ È ΛΟΓΤΑΟΥΟQ ÑΣΕ ΠΙ ÈΠΑ ΕΥΣΤΑ-
 ΘΙΟΣ ΠΙΕΠΙΣΚΟΠΟΣ ÑΤΕ †ΤΡΑΚΗ †ΝΗΣΟΣ ΠΙΜΑ
 ÈΤ Α †ΟΥΡΩ ÈΡ ΕΞΩΡΙΖΙΝ Ñ ΠΙΛΓΙΟΣ ΙΩΑΝΝΗΣ
 ΠΙΧΡΗΣΟΣΤΟΜΟΣ ÈΡΟQ ΠΙΜΑ ÈΤΑQΣΩΚ ÈΒΟΛ Ñ
 ΗΗΤQ. ÈΤΑQΤΑΟΥÒ ΔΕ Ñ ΠΑΙ ΕΓΚΩΜΙΟΝ Ñ 5
 ρλ. α. ΗΗΤQ ΟΝ È ΠΩΛΙ Ñ ΠΙΑΡΧΗΛΑΓΓΕΛΟΣ | ÈΘ ΟΥΑΒ
 ΜΗΧΑΗΛ ΗΕΝ ΣΟΥ ΞΕ Ñ ΠΙΛΒΟΤ ΠΛΩΜΙ ΦΑΙ ÈΤ
 Α ΠΙΜΑΚΑΡΙΟΣ ΖΙΣΕΝ† ÑΜΙΟQ ΗΕΝ ΠΕΑΣΙ ΗΑΤΖΗ
 ÑΠΑΤΕ QΧΑ ΣΩΜΑ ÈΒΡΗΙ ΛQΣΑΣΙ ΟΝ Ñ ΗΗΤQ
 ΕΘΒΕ ΟΥΡΩΜΙ Ñ ΘΜΗΙ È ΠΕQΡΑΝ ΠΕ ΑΡΙΣΤΑΡΧΟΣ ΙΟ
 ΝΕΜΤΕQΣΖΙΜΙ Ñ ΜΑΙΝΟΥ† ΕΥΦΥΜΗΛ †ΣΥΝΚΛΗ-
 ΤΙΚΗ ΛQΣΕ ΖΑΗΚΟΥΣΙ ΔΕ ΟΝ ΗΕΝ ΤΗΛΗ
 Ñ ΠΑΙ ΕΓΚΩΜΙΟΝ Ñ ΟΥΩΤ È ΦΗ
 ÈΘ ΟΥΑΒ ΙΩΑΝΝΗΣ ΠΙΧΡΗΣΟΣ-
 ΤΟΜΟΣ ΕΥΩΟΥ Ñ †ΤΡΙΑΣ 15
 ÈΘ ΟΥΑΒ ΗΕΝ ΟΥΖΙ-
 ΡΗΗΗ ÑΤΕ Φ†.
 ΛΜΗΗ.

ρλ. β. †ΝΑΟΥΩΝ | Ñ ΡΩΙ ΗΕΝ ΗΑΗΠΑΡΑΒΟΛΗ ΟΥΟZ
 ÑΤΑΣΑΣΙ Ñ ΝΗ ÈΤ ΖΗΠ ΗΕΝ ΠΑΛΛΑC ΚΑΤΑ ΠΕΑΣΙ 20
 Ñ ΠΙΕΡΟΥΦΑΛΤΗΣ ΔΑΥΙΔ ΦΙΩΤ Ñ ΠΧΕ ΚΑΤΑ
 ΣΑΡΖ. ΝΤΑΩΩ ÈΒΟΛ ÈΖΟΤΕ ΣΗΒΙ ΜΗΒΕΝ ÑΣΩ

ΝΕΜ ΜΟΥΣΙΚΟΝ ΝΕΜ ΣΥΜΒΑΛΟΝ ΝΕΜ ΚΥΘΑΡΑ
 ΟΥΟΣ ΉΤΑΣΟΣ ΖΩ ΝΕΜ ΠΙΘΜΗΙ ΧΕ ΨΑΡΕ ΠΑΓ-
 ΓΕΛΟΣ Ή ΠΩΣ ΖΙΚΟΤ Ή ΠΚΩ† Ή ΜΗ ΕΤ ΕΡ ΖΟ†
 ΉΑΤΕΡ ΖΗ ΟΥΟΣ ΉΤΕΡΗΛΕΜΟΥ. ΜΑΡΕΝΟΥΟΣ
 ΟΗ ΕΞΕΝ ΠΣΑΧΙ Ή ΠΙΠΡΟΦΗΤΗΣ ΉΤΕΝΣΟΣ ΧΕ 5
 ρλ̄α. α. ΦΑΙ ΠΕ ΠΙΕΖΟΥ | ΕΤ Α ΠΩΣ ΘΑΜΙΟΡ ΜΑΡΕΝ-
 ΘΟΥ† ΉΤΕΝΘΕΛΗΛ ΟΥΟΣ ΉΤΕΝΟΥΝΟΡ ΉΜΟΝ
 Ή ΉΠΤΗ ΉΕΝ ΟΥΉΡΩΟΥ ΉΜΑΓΑΤΗ ΑΝ ΑΛΛΑ ΉΕΝ
 ΟΥΟΥΝΟΡ Ή ΡΑΩΙ ΕΡΣΑΠΩΩΙ Ή ΡΑΩΙ ΝΙΒΕΝ.
 ΤΕΝΝΑΥ ΓΑΡ Ε ΠΙΡΕΘΑΜΙΘ ΉΤΕ ΠΙΕΠΤΗΡΗ 10
 ΕΡΘΟΥΗΤ ΝΕΜΑΝ ΉΦΟΥΨ ΉΕΝ ΠΑΡΙΣΤΟΝ Ή ΠΕΡ-
 ΝΩ† Ή ΑΡΧΗΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΠΙ-
 ΑΡΧΗΣΤΡΑΤΙΚΟΣ ΉΤΕ ΤΧΟΜ Ή ΝΙΦΗΟΥΪ. ΜΙΜ
 ΠΕ ΕΤΕΝ ΓΗΑ ΕΡ ΨΑΙ ΑΝ ΕΡΗΑΥ Ε ΠΟΥΡΟ ΉΤΕ
 ΝΙΟΥΡΩΟΥ ΟΥΟΣ ΠΩΣ ΉΤΕ ΣΑΡΞ ΝΙΒΕΝ ΕΡΘΟΥΗΤ 15
 ρλ̄β. β. Ε | ΉΟΥΗ Ε ΠΑΙ Μ ΕΘ ΟΥΑΒ Ή ΦΟΥΨ ΕΡ† ΤΑΙΘ
 Ή ΠΕΡΝΩ† Ή ΑΡΧΗΣΤΡΑΤΥΛΑΤΗΣ ΕΘ ΜΕΖ Ή ΩΟΥ
 ΜΗΧΑΗΛ ΠΑΡΧΩΗ ΉΤΕ ΦΟΥΩΗΗ. ΜΙΜ ΠΕ ΕΤΕΝ
 ΓΗΑ ΕΡ ΦΟΡΙΗ ΑΗ Ή ΟΥΖΕΒΣΩ Ή ΩΟΥ ΕΡΘΟΥΗΤ
 Ε ΠΑΙ Μ ΕΘ ΟΥΑΒ Ή ΦΟΥΨ ΕΡΟΥΩΜ ΕΒΟΛΉΕΝ 20
 ΠΛΑΘΟΗ ΕΤ Α ΠΙΟΥΡΟ ΟΥΟΣ ΠΩΗΡΗ Ή ΠΙΟΥΡΟ
 ΣΕΒΤΩΤΟΥ ΝΑΗ ΉΕΝ ΝΕΡΔΙΠΝΟΗ ΉΕΝ ΠΑΡΑΣΤΟΝ
 Ή ΠΑΡΧΗΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ. ΜΙΧΙ-
 ΝΟΥΩΜ ΕΤΑΥΧΑΥ ΉΑΡΩΗ Ή ΦΟΥΨ ΖΑΝΣΑΡΚΙΚΟΝ
 ΑΗ ΝΑΙ ΕΨΑΚ ΕΡ ΠΩΨ ΉΠΟΥΟΥΝΟΡ ΜΕΝΕΝΣΑ 25
 ΘΡΕΚΟΥΩΜ ΕΒΟΛ Ή ΉΠΤΟΥ. ΑΛΛΑ ΜΙΧΙΝΟΥΩΜ
 ρλ̄β. α. ΕΤΑΥΣΕΒΤΩΤ | ΟΥ ΝΑΗ Ή ΦΟΥΨ ΠΣΩΜΑ Ή Φ†
 ΠΕ ΦΑΙ ΕΤΑΥ ΕΡ ΦΟΡΙΗ ΉΜΟΡ ΉΕΝ ΘΝΕΧΙ Ή

†παρθενος ἐθ οὔαβ μαριὰ †ζιῆβι ἢ ατ ὥ-
 λεβ φαι ἐταρτηιῳ ἡαρον ὡατερ τοῦχον ἐβολζι
 τοτῳ ἢ πιχασι. Πιηρη ἐταγχαῳ ἡαρων ἢ
 φοοῦ οὔηρη ἢ ζῦλικεν αν πε φαι ἐωανσω
 ἢ ἡητῳ ἢτενηιῳ οὔοῡ ἢτε οὔμετατῳαῦ ὡπι 5
 ἢ ἡητεν. Ἀλλα πιηοῳ πε ἐτ α πιματοι
 χοτῡ πεφρη ἢ φ† πιλογοῡ ζι πιεταγροῡ
 αῳφονῳ ἐβολ ἡαρον ὡατε ρ τοῦχον ἐβολῆεν
 ρλβ. β. πενηοβι | Ζαηαῳ αν ἐταγχαῳ ἡαρον ἢ φοοῦ
 ναι ἐωαγσωπ ἢ οὔἐζοοῦ ιε β ἢετακο οὔοῡ 10
 ἢεχωнс. Ἀλλα ζαννοῖμα πε ἢτε †γραφη
 ἐθ οὔαβ ναι ἐωαῦωπι εὔμηη ἐβολ ὡα ἐηεῡ
 εὔ† ἢ πεαι. Ω ηηη ἐθ ηαωορη εῳηοῡς ἢ
 ρεη ἢφε ἢ φοοῦ εῳηαῦ ἐ παι ηηω† ἢ ραῡ
 εῳφωρῳ ἐβολ ἡεν τφε ηεη ζιχεν πκαζι εῳβε 15
 π ερ φμεῦι ἢπιαρχηαγγελοῡ ἐθ οὔαβ μιχαηλ.
 Μαρεη ταςῳη †ηοῦ ζιχεν ηιχοη ηεη ηηωφ-
 ηρη ἐταῦωπι ἐβολζιτεη πιαρχηαγγελοῡ μι-
 χαηλ φαι ἐτεηθοῦητ ἐ ἡοῦη ἐ περτοποῡ ἢ
 ρλγ. α. φοοῦ ενσωκ ἐβολ ἢ ἡητῳ ἢ π ερ φμεῦι 20
 ἢ περταιο ηεη περτοποῡ ἐτανκοτῳ ἡεν
 περραν ἐθ οὔαβ. Ζαηα τετεηρη ἢ φμεῦι
 ἢ ὥτεη αν ἢ εὔφηηιὰ †εῡηκληητικη τςζηη
 ἢ αριεταρχοῡ πεετρατῦλαηη φαι ἐτ α ποῦρο
 ἢ εὔεεβης οηηοῦρηοῡ ὅαῡῳ ζιχεν †ηηηοῡ ἢτε 25
 †ρακη. Τετεηεωοῦη γαρ τηροῦ ὡ πιλοῡ
 ἢ μαιχρῡ χε οὔεῡεεβης πε ἐμαῡω πε πιετ-
 ρατῦλαηη ἐτεηηαῦ ἐτ ερ μεῳρε ὡαροῳ

ΖΙΤΕΝ ΟΥΟΝ ΝΙΒΕΝ ΧΕ ΝΕΡΩΛΗΛ ΝΕΜ ΝΕΡΜΕΘ-
 ρλϛ. β. ΝΑΝΤ ΛΥΙ ÈΞΡΗΙ Ì ΠΕΜΘΟ Ì Φ† Ì ΦΡΗ†
 Ì ΚΟΡΗΛΙΟΣ Ì ΠΙΣΗΟΥ. ΠΑΙ ΡΩΜΙ ÈΤ ΤΑΙΗΟΥΤ
 ÈΤΕΜΜΑΥ ΑΡΙΣΤΑΡΧΟΣ ΠΙΣΤΡΑΤΥΛΑΤΗΣ ΙΣΧΕΝ
 ÈΤΑΡΒΙ Ì ΠΙΩΝΙΣ ÈΘ ΟΥΑΒ ÈΒΟΛΖΙΤΟΤΩ Ì ΠΕΝΙΩΤ 5
 ÈΤ ΤΑΙΗΟΥΤ ΟΥΟΖ ÌΠΑΡΕΡ†ΣΒΩ ΠΙΝΙΩ† ΙΩ-
 ΑΝΗΝΙΣ ÌΠΕ Ω ΧΑ ΤΟΤΩ ÈΒΟΛ ΕΡ† ΛΓΑΠΗ ΝΕΜ
 ΖΑΝΠΡΟΣΦΟΡΑ Ì ΣΟΥ ΪΒ ΚΑΤΑ ΑΒΟΤ ΞΕΝ ΦΡΑΝ
 Ì ΠΑΡΧΗΑΓΓΕΛΟΣ ÈΘ ΟΥΑΒ ΜΙΧΑΗΛ. ΝΕΜ ΣΟΥ
 ΚΑ ΟΗ ΚΑΤΑ ΑΒΟΤ ΞΕΝ ΦΡΑΝ Ì †ΠΑΡΘΕΝΟΣ 10
 ÈΘ ΟΥΑΒ ΜΑΡΙÀ ΝΕΜ ΣΟΥ ΚΘ ΟΗ ΚΑΤΑ ΑΒΟΤ
 ÈΤΕ ΠÈΖΟΟΥ Ì ΜΙΣΙ ΠΕ Ì ΠΕΝΘΣ ΙΗΣ ΠΧΕ ΕΥ†
 ρλϛ. λ. Ì ΖΑΝΠΡΟΣΦΟΡΑ ΝΕΜ ΖΑΝΜΕΤΝΑΝΤ | Ì ΑΤ ΒΙ
 ΗΠΙ ÌΜΩΟΥ È Π ΕΡ ΦΜΕΥΙ Ì Φ† ΠΙΛΟΓΟΣ.
 ΜΘΟΩ ΟΗ ΠΙΡΩΜΙ Ì ΘΜΗΙ ΑΩΩΠΙ ΕΩΡΙ Ì 15
 ΠΑΙ ΡΗ† Ì ΟΥ ΝΙΩ† Ì ΣΗΟΥ. ΜΕΝΕΝΣΑ ΝΑΙ
 ΔΕ Α ΠΕΡΣΗΟΥ ΣΩΚ ÈΒΟΛ ΕΘΡΕΩΨΕ ΝΑΩ ΖΑ ΠΧΕ
 Ì ΦΡΗ† Ì ΡΩΜΙ ΝΙΒΕΝ ΟΥΟΖ ΑΩΜΟΥ† È ΕΥΦΗ-
 ΜΙΑ †ΣΥΝΚΛΗΤΙΚΗ ΤΕΡΣΕΙΝ ΠΕΣΑΩ ΝΑΣ. ΧΕ
 ΤΑΣΩΜΙ ΙΣ ΖΗΠΠΕ ΤΕΝΑΥ ÈΡΟΙ ΧΕ Α ΠΑ ΣΗΟΥ 20
 ΣΩΚ ÈΒΟΛ ΕΘΡΙΖΩΛ ÈΡΑΤΩ Ì ΠΘΣ Ì ΦΡΗ† Ì
 ΝΑΙΟ† ΤΗΡΟΥ. ΑΡΕΣΩΤΕΜ ΖΩΙ È ΝΙΣΒΩΟΥ Ì
 ρλϛ. β. ΩΗΒ ÈΤΑΡΖΟΝΖΕΝ ÌΜΩΟΥ È ΤΟΤΕΝ | ÌΧΕ ΠΙ-
 ΤΡΙΣΜΑΚΑΡΙΟΣ Ì ΙΩΤ ΙΩΑΝΝΗΝΣ ΦΑΙ ÈΤ Α ΤΑΙ
 ΝΗΣΟΣ ΤΗΡΣ ΒΙ ΟΥΩΙΝΙ ÈΒΟΛΖΙ ΤΟΤΩ ΟΥΟΖ 25
 ΑΥΣΟΥΕΝ Φ†. ΕΥΜΗΩ ΓΑΡ Ì ΣΟΠ ΑΡΕΣΩΤΕΜ
 ÈΒΟΛΖΙ ΤΟΤΩ ΞΕΝ ΝΕΜΑΩΧ Ì ΠΗΙ ÌΜΟ ΧΕ ÌΜΟΝ
 Π ΕΤ ΟΙ Ì ΝΙΩ† È †ΛΓΑΠΗ. ΟΥΟΖ ΟΗ ΧΕ

ψαρεπιναι ψογψογ ἥμιος ἔχεν †κρίσις ἀπλως
 ἢ π κε σεπὶ ἢ νικάσι ἢ σολσελ ἔταρχοτογ
 ναν εἴθε πογσαι ἢ νενψγχη ἥξε πινιψ†
 ἔτεμμαγ ἰωαννης λοιπον ζηππε †ζονzen
 ρλ̄ε. α. ἔτο† ἢ φοογ εἰχω ἢ φ† ἥεν ταμη† νεν 5
 ἔ ἡαταρη ἥπατ ἀὶ ἐβολῆεν παὶ κοσμος
 σε χας ἥννι χα το† ἐβολῆεν νη ἔτενίρι
 ἥμιωογ †νογ ἥεν σογ ιβ̄ ἢ ἐζοογ ἢ πιλβοτ
 π̄εζοογ ἢ πιαρχηλ̄γγελος ἔθ ογав μιχαηλ
 νεν ἥεν σογ κλ̄ ον ἢ ἐζοογ ἢ †ογρω ἔμαγ 10
 ἢ πογρο ἥτε νιογρωογ ἥεν σογ κθ̄ δε ον
 ἢ ἐζοογ ἢ μισὶ ἢ φ† πιλογος. Αναγ σε ογν
 ἥπερ ἐρ καταφρονιν ἢ †προςφορα ἥτε πι-
 αρχηλ̄γγελος ἔθ ογав μιχαηλ σε ογνι ἥθογ
 ἔτ τωβζ ἔχεν ογον νιβεν σε χας ἥτεγτωβζ 15
 ρλ̄ε. β. ἐζρη | ἔχων ἢ πεμθο ἢ φ† ἥτεγ ἐρ ογναι
 ἢ ἀγαπη νεναν ἥτεγωπ ἐρογ ἢ ταψγχη
 ἢ ταλεπωρος. Νθος δε †εζιμι ἢ σавн ἔτεμ-
 μαγ πεχας ἢ πεсзαι σε παбс оγoз παсон
 ρон̄ ἥξε пбс φαι ἔτανназ† ἐρογ σε †наχω 20
 ἐφαζογ αν ἥεν νη ἔτ ακογαгсазни ἥμιωογ
 ννι ἀλλα †наτογго ἐζρη ἔχωογ ἥζογδ̄.
 Πλην ογον ογсаσι ἥεν παгнт †ογωω εἴρεκ
 ἐр πληροφοριν ἥμοι ἢ ἥнтγ оγoз ἥτεγχοκγ
 νнι ἐβολ ἡλ τгн ἥпате κχα сωμα ἐβρη. 25
 ρλ̄ε. α. Νθος δε πεχаз | нас се зов нивен ἀρε-
 ογωογ λχοτογ νнι †назокоγ νε ἐβολῆεν
 φογωω ἢ φ†. Νθος δε πεχας наг се εἰογωω

ΕΘΡΕΚΟΥΛΕΣΑΖΗ Ν ΟΥΖΩΚΡΑΦΟΣ ΕΘΡΕΦΩΤΖ
 ΝΗΙ ΕΒΟΛ Ν ΦΛΥΜΗΝ Ν ΠΑΡΧΗΛΑΓΓΕΛΟΣ ΕΘ
 ΟΥΑΒ ΜΙΧΑΗΛ Ε ΟΥΦΩΧΙ Ν ΨΕ ΝΤΕΚΤΗΙC ΝΗΙ
 ΝΤΑΧΑΣ Ε ΒΟΥΝ Ε ΠΙΚΟΙΤΩΝ Ε ΨΗΚΟΤ Ν ΞΗΤΗ.
 ΟΥΟΖ ΝΤΕΚΤΗΙΤ Ε ΤΟΤΩ ΖΩC ΠΑΡΑΘΗΚΗ ΞΕ ΧΑΣ 5
 ΑΚΩΑΝΙ ΕΒΟΛΒΕΝ CΩΜΑ ΝΤΕΡΩΠΙ ΕΡΩΙC
 ΕΡΟΙ ΟΥΟΖ ΕΡΗΟΖΕΜ ΝΜΟΙ ΕΒΟΛΖΑ ΜΕΥΙ ΝΙΒΕΝ
 ρλζ. β. ΕΤ ΖΩΟΥ ΝΤΕ ΠCΑΤΑΝΑC. | ΕΠΙ ΔΗ ΑΚΩΑΝΙ
 ΕΒΟΛΒΕΝ CΩΜΑ ΨΗΛΟΥΩΜ Ν ΠΑ ΩΙΚ ΞΕΝ ΟΥ-
 ΡΗΜΙ ΝΕΜ ΟΥΝΙΚΑΖ Ν ΖΗΤ ΞΕ ΟΥΜΙ ΙCΧΕΝ ΠΙΝΑΥ 10
 ΕΡΟ ΠΖΑΙ Ν ΟΥCΖΗΜ ΝΑΖΩΛ ΕΒΟΛΖΙ ΤΟΤC
 ΝΜΟΝΤΕC ΖΛΙ Ν ΖΕΛΠΙC Ν ΩΝΒ ΝΜΑΥ Ν ΚΕ
 CΟΠΕCΤΕΝΘΩΝ ΓΑΡ Ε ΟΥCΩΜΑ ΝΜΟΝ ΑΦΕ ΝΜΟQ
 ΠΙCΩΜΑ ΓΑΡ Ν ΑΤ ΑΦΕ ΟΥ ΑΤ ΨΥΧΗ ΤΕ ΟΥΟΖ
 QΜΩΟΥΤ ΞΑΡΙ ΞΑΡΟQ. ΚΕ ΓΑΡ ΠΙCΟΦΟC ΠΑΥΛΟC 15
 ΚΗΝ ΕΡΟQ ΕΡΩΩ ΝΜΟC ΞΕ ΤΑΦΕ Ν ΨCΖΗΜ ΠΕ
 ΠΕCΖΑΙ ΟΥΟΖ ΨCΖΗΜ ΕΤΕ ΝΜΟΝΤΕC ΖΑΙ ΝΜΑΥ
 ΕCΤΕΝΘΩΝΤ Ε ΟΥΧΟΙ Ν ΑΤ ΖΙΕ ΕΡCΕΒΤΩΤ Ε
 ρλζ. α. ΩΜC | ΝΕΜ ΠΙΛΟΥΙΝ ΕΤ ΤΑΛΗΟΥΤ ΕΡΟQ. ΨΗΟΥ
 ΞΕ ΠΑ ΘC ΟΥΟΖ ΠΑ CΟΝ Ν ΦΡΗΨ ΕΤΕ ΝΠΕ 20
 ΚΨ ΝΙΚΑΖ Ν ΖΗΤ ΝΗΙ ΞΕΝ ΖΛΙ ΕΝΕΖ Ν CΑΧΙ
 ΑΙΩΑΝΕΡΕΤΗΝ ΝΜΟΚ Ν ΞΗΤΟΥ ΝΠΕ Ρ Ψ ΝΙΚΑΖ
 Ν ΖΗΤ ΝΗΙ ΑΝ ΟΝ ΞΕΝ ΠΑΙ ΚΕ ΟΥΑΙ ΞΕ ΧΑΣ
 ΕΡΕ ΠΑΡΧΗΛΑΓΓΕΛΟC ΕΘ ΟΥΑΒ ΜΙΧΑΗΛ ΝΑ-
 ΨΩΠΙ ΕΡΩΙC ΕΡΟΙ. ΕΘΒΕ ΞΕ ΝΜΟΝ ΖΛΙ Ν 25
 ΖΕΛΠΙC ΝΤΗΙ ΝΜΑΥ ΑΛΛΑ ΕΙCΟΥΨΤ ΕΒΟΛ ΞΑ
 ΧΩQ Ν ΠΗΑΙ ΝΤΕ ΦΨ ΝΕΜ ΠΕΡΗΨΨ Ν ΑΡΧΗ-
 ΑΓΓΕΛΟC ΕΘ ΟΥΑΒ ΜΙΧΑΗΛ. ΝΘΟQ ΔΕ ΠΕCΤΡΑ-

ΤΥΛΑΤΗΣ ΕΤΑΡΣΩΤΕΜ Ε ΝΑΙ ΣΑΧΙ ΑΡΧΩΛΕΜ
 ρλζ. β. ΕΘΡΕΡΣΩΚ | ΕΒΟΛ Μ ΦΗ ΕΤΑΡΕΡΕΤΙΝ ΜΙΜΟΦ.
 ΟΥΟΣ ΣΑ ΤΟΤΕ ΑΘΟΥΑΖΣΑΖΜΙ Ν ΤΟΥΝΟΥ
 ΕΘΡΟΥΝΙ Ν ΟΥΣΟΦΟΣ Ν ΖΩΓΡΑΦΟΣ ΑΘΟΥΑΖ-
 ΣΑΖΜΙ ΝΑΦ ΕΘΡΕΦΩΤΕ Μ ΠΙΧΑΡΑΚΤΗΡ Μ ΠΙ- 5
 ΑΡΧΗΛΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΙΧΑΗΛ Ε ΟΥΦΟΧΙ Ν
 ΨΕ ΝΤΕΡΤ ΕΡΟΦ Ν ΟΥΠΕΔΑΛΟΝ Ν ΝΟΥΒ ΕΡΣΩΤΠ
 ΝΕΜ ΖΑΝΩΝΙ ΜΙΜΙ. ΟΥΟΣ ΕΤΑΡΣΟΚΕ ΕΒΟΛ
 ΑΡΤΗΙΦ ΝΑΦΣ ΑΣΡΑΨΙ ΕΖΡΗΙ Ε ΧΩΦ Μ ΦΡΗΤ
 Μ ΦΗ ΕΤΑΡΣΙΜΙ Ν ΟΥΜΗΨ Ν ΨΩΛ ΚΑΤΑ ΦΡΗΤ 10
 ΕΤ ΣΒΗΟΥΤ. ΜΘΟΣ ΔΕ ΠΕΧΑΣ ΝΑΦ ΧΕ ΠΑ ΟΣ
 ρλν. α. Ν ΣΟΝ ΜΑΡΕ ΠΕΚΝΑΙ | ΤΑΖΟΙ ΝΤΕΚΘΩΤ Μ ΠΑ
 ΖΗΤ ΉΕΝ ΠΑΙ ΚΕ ΣΑΧΙ ΖΙΝΑ ΧΕ ΕΡΕ ΠΑ ΖΗΤ
 ΝΑΧΩ ΕΒΟΛ ΟΥΟΣ ΝΤΑ ΕΡ ΘΑΡΠΙ ΧΕ ΜΙΜΟΝ ΖΛΙ
 ΝΕ ΠΙΒΟΥΛΗ ΝΑΤΩΟΥΝΟΥ ΕΣΩΙ ΑΚΩΔΑΝΧΑ ΣΩΜΑ 15
 ΕΒΡΗΙ. ΜΘΟΦ ΔΕ ΠΕΧΑΦ ΝΑΣ ΧΕ ΖΩΒ ΝΙΒΕΝ
 ΕΤΕ ΕΡΕΤΙΝ ΜΙΜΩΟΥ ΤΣΕΒΤΩΤ ΕΧΟΚ ΟΥΝ ΕΒΟΛ
 ΖΩΣ ΕΡΕ ΣΩΟΥΝ ΧΕ ΜΠΙ Τ ΜΚΑΖ Ν ΖΗΤ ΠΕ
 ΉΕΝ ΖΛΙ Ν ΖΩΒ ΕΝΕΖ. ΝΘΟΣ ΔΕ ΠΕΧΑΣ ΝΑΦ
 ΧΕ ΤΟΥΨ ΕΘΡΕΚΤΗΙΤ ΕΤΟΤΕ Μ ΠΙΑΡΧΗΛΓΓΕΛΟΣ 20
 ΕΘ ΟΥΑΒ ΜΙΧΑΗΛ ΦΑΙ ΕΤΑΚ ΕΡ ΖΩΓΡΑΦΙΝ ΜΙΜΟΦ
 Ε ΤΑΙ ΦΩΧΙ Ν ΨΕ ΟΥΟΣ ΝΤΕΚΤΕΖΟ ΕΡΟΦ ΕΖΡΗΙ
 ρλν. β. ΕΣΩΙ ΧΕ ΧΑΣ | ΕΡΕΨΩΠΙ Ν ΝΑΨΤ ΝΗΙ ΨΑ ΠΙ-
 ΖΟΟΥ Μ ΠΑ ΜΟΥ. ΧΕ ΑΚΩΔΑΝΙ ΕΒΟΛΉΕΝ ΣΩΜΑ
 ΜΙΜΟΝ ΖΛΙ Ν ΖΕΛΠΙΣ Ν ΩΝΉ ΝΤΗΙ ΜΙΜΑΥ ΕΒΗΛ 25
 Ε ΦΤ ΝΕΜ ΠΙΑΡΧΗΛΓΓΕΛΟΣ ΜΙΧΑΗΛ. ΚΕ ΓΑΡ
 ΚΣΩΟΥΝ ΧΕ ΨΑΡΕ ΤΣΙΜΙ Ν ΧΗΡΑ ΟΥΩΜ Μ
 ΠΕΣΩΙΚ ΉΕΝ ΟΥΡΙΜΙ ΝΕΜ ΟΥΓΙΛΑΖΟΜ. ΜΘΟΦ

ΔΕ ΠΕΣΤΡΑΤΥΛΑΤΗΣ ΕΤΑΡΩΤΕΜ Ε ΝΑΙ ΑΦ ΕΡ
 ΝΙΚΑΖ Ν ΖΗΤ ΕΣΕΝ ΝΑΙ ΣΑΧΙ Ν ΧΟΛΗ ΕΣΧΩ
 ΝΙΜΩΟΥ ΝΑΦ ΠΛΗΝ ΝΑΦ ΕΡ ΨΦΗΡΙ Ν ΠΕΣΝΙΩΤ
 Ν ΝΑΖΤ ΕΪΟΥΝ Ε ΠΙΑΡΧΗΛΓΓΕΛΟΣ ΕΘ ΟΥΑΒ
 ρλθ. α. ΜΙΧΑΗΛ. ΛΟΙΠΟΝ ΝΑΦΛΜΟΜΙ Ν | ΤΕΣΧΙΣ ΑΡΤΗΙΣ 5
 Ε ΤΟΤΕ Ν ΠΙΑΡΧΗΛΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΙΧΑΗΛ
 ΕΤΑΡΦΩΤΕ Ν ΠΕΡΧΑΡΑΚΤΗΡ Ε ΤΦΟΧΙ Ν ΨΕ ΕΡ-
 ΩΨ ΕΒΟΛ ΕΡΣΩ ΝΙΜΟΣ ΔΕ ΠΙΑΡΧΗΛΓΓΕΛΟΣ ΕΘ
 ΟΥΑΒ ΜΙΧΑΗΛ ΦΗ ΕΤΑΡΪΩΤΕΒ Ν ΠΙΖΟΡ Ν ΑΡ-
 ΧΕΟΣ ΦΗ ΕΤΑΡΣΙΤ ΕΒΟΛ Ν ΠΙΒΑΣΙΖΗΤ ΕΡΤΟΥΒΕ 10
 ΠΕΡ ΒΕ ΟΥΟΖ ΑΡΧΑΡ ΕΡΣΟΝΕ ΖΕΝ ΟΥΛΥΜΝΗ
 Ν ΧΡΩΜ ΕΘ ΜΟΖ ΖΕΝ ΟΥΧΡΩΜ ΝΕΜ ΟΥΘΗΝ ΦΗ
 ΕΤ ΦΛΪΤ Ν ΣΗΟΥ ΝΙΒΕΝ Ν ΠΕΜΘΟ Ν ΦΙΩΤ Ν
 ΑΓΑΘΟΣ ΕΘΒΕ ΠΙΓΕΝΟΣ Ν ΝΙΡΩΜΙ ΠΙΝΙ ΟΥΟΖ
 ρλθ. β. ΤΖΙΚΩΝ Ν ΦΤ | ΠΙΠΑΝΤΟΚΡΑΤΩΡ ΖΗΠΠΕ ΤΤ 15
 Ε ΤΟΤΚ Ν ΦΟΟΥ Ν ΕΥΦΗΜΙΛ ΤΑ ΣΖΙΜΙ Ν ΦΡΗΤ
 Ν ΟΥΠΑΡΑΘΗΚΗ ΣΕ ΧΑΣ ΕΚΕΡΩΙΣ ΕΡΟΣ ΟΥΟΖ
 ΝΤΕΚΝΑΖΜΕΣ ΕΒΟΛΖΑ ΠΙΒΟΥΛΗ ΝΙΒΕΝ ΝΤΕ ΠΙΔΙΑ-
 ΒΟΛΟΣ ΕΘ ΝΑΤΩΝΕ ΕΣΩΣ ΑΣΩΑΝΤΩΒΕ ΝΙΜΟΚ
 ΕΥΒΟΗΘΙΛ ΝΑΣ ΕΚΕΣΩΤΕΜ ΕΡΟΣ ΟΥΟΖ ΝΤΕΚΝΑΖ- 20
 ΜΕΣ ΣΕ ΝΙΜΟΝ ΖΛΙ Ν ΖΕΛΠΙΣ ΝΤΑΝ ΕΒΗΛ Ε ΦΤ
 ΝΕΜΑΚ. ΝΑΙ ΔΕ ΕΤΑССΩΤΕΜ ΕΡΩΟΥ ΝΣΕ
 ΕΥΦΗΜΙΛ ΑΣΡΑΨΙ ΕΜΑΨΩ ΟΥΟΖ ΑΣ ΕΡ ΘΑΡΙΝ
 ΖΕΝ ΟΥΝΙΩΤ Ν ΝΑΖΤ ΣΕ ΝΙΜΟΝ ΖΛΙ Ν ΚΟΤΣ
 ΝΤΕ ΠΙΣΑΧΙ ΝΑΨΧΕΜΣΟΜ ΕΡΟΣ ΑΝ ΙΣΧΕΝ ΠΑΙ 25
 ΝΑΥ ΣΕ ΟΥΟΝ ΝΤΑΣ ΝΜΑΥ Ν ΠΙΑΡΧΗΛΓΓΕΛΟΣ
 ρμ. α. ΜΙΧΑΗΛ ΕΡΡΩΙΣ ΕΡΟΣ. ΜΕΝΕΝΣΑ ΝΑΙ ΔΕ ΑΣ-
 ΩΛΙ Ν ΠΙΧΑΡΑΚΤΗΡ ΝΤΕ ΤΖΙΚΩΝ Ν ΠΙΑΡΧΗΛΓ-

γελος φωτς ἐρος ασταρος ἐ ρατς βεν πι-
 κωιτων ἐτ εςῆκοτ ἢ βητq. Αςωωπι δε ες†
 ἐ πωωι βα †ζικων ἢ ζανσθοι ἢ ογqi ναθεν-
 σογеноу ογορ наρε ογφανος μορ ἐρος πε
 ἢ πιἐζοοу nem πιἐχωρς βεν ογμεταθμοунк 5
 ογορ насоуωωт ἢμοq πε ἢ ᾱ ἢ соп ἢ мнн
 есєrєtиn ἢμοq εογβοῦθιὰ нас. Αςωωπι δε
 ρ̄m̄. v. MENENCA NAI | λ φ† ωini ἢса πιεγсєvнс
 аристархос пистратγλατнс φαι ἐτανερωorp
 ἦταοу ἐ πεqpan βαχεν ογκοуχι αqωε наq 10
 ἐ φμωит ἢ ρωmи nиvєn. †сгimи δε ἢсавє
 εγφhмiὰ †сγнклнтiкн †сгimи ἢ аристархос
 пистратєлaтнс ἢπε сха totс ἐβολβєn ne-
 сaгaπн ἐт есipì ἢмωоу nem неспросфора
 nai ἐ наре пистратγλατнс ipi ἢмωоу ἐтi 15
 eqonb ἢпate qmoу βєn φpan ἢ пiαρχнaг-
 γελος ἐθ ογав михаηλ. Ογορ насiнс ἢмос
 πε ἐ τοуζο ἐ xωоу εмаωω παра пiснoу ἐ
 ρ̄m̄. a. наре пєсгaи | ωнb. Πιδιавολος δε ἢ πι-
 μοcte π ἐθ напє q nиvєn ἢтє пєпгєnос 20
 icxєn ωorp ἢпє qωqai ἐpoq eqnaγ ἐ mи п
 ἐθ напєу ἐpє тaи сгimи ipi ἢмωоу βєn φpan
 ἢ пiαρχнaггєлос ἐθ ογав михаηλ αqxoρ
 ἐρος αqоуωω ἐ тaкo ἢ пєсвєчє φaи ἐт ес
 xоγωт ἐвол βα xωq ἐволзитєn φ†. Αςωωπι 25
 δε ἢ ογἐζοοу αqбi наq ἢ ογсхнмa ἢ moу-
 нахн ἐpє ζaн кє дємωн moуи nємaс ἢ
 пємoт ἢ ζaнпaρθєnос ογορ наqxoλς ἢ ογсхн-

ρ̄μλ. β. μα ἡ νοῦβ ἀφὶ ἀφὸςι ἐ ρατq ἕατεν φρο |
 ἡ πεснι асоῡωρп ἡτεсβωки нас ἐ ἑοῡν есхω
 ἡμιοс Χε μαῡе ne λхос ἡ εὔφημιὰ †сῡн-
 κλητικη тсгими ἡ аристapxoc πισтpатῡлатηс
 хе ic οὔπαρθενос ἡμοῡнахн ὀςι ἐ ραтс зирен 5
 пpo есoῡω ἐ ep πpоскῡниη ἡμο nem нес
 ке ωepи ἐθ nанес. †сгими де ἡ саве етем-
 маῡ етассωтем ἐ нαι сaси асὶ ἐβολза пи-
 маz δ ἡ po ἡτε πεснι οὔοz асоῡаzсaзни
 еθpоуенс ἐ ἑοῡн ωapос есμεῡ ἡ хе οῡмоῡ- 10
 нахн ἡ тафмиη те. Οὔοz ет а ni ке
 ρ̄μв. α. ἐβιὰik ἡ ἐβολ αῡнаῡ ἐpоq ἡθoq πιδὶὰβολoc
 еqὸςι ἐ ραтq еq ep φοpиη ἡ οὔсхнма ἡ
 ноῡх аῡоῡωт ἡμοq οὔοz аῡоῡаzсaзни
 наq nem нн ἐθ nemаq ἐ ἡ ἑοῡн. Πιδὶ- 15
 волoc де аqὶ ἐἑοῡн еpe пeqzo φaзт епеснт
 зωс моῡнахн ἡ тафмиη οὔοz нн ἐθ moῡи
 nemаq наῡίpи ἡ пaи pн† on пe. Εὔφημιὰ
 де †сῡнκλητικη етаснаῡ ἐpос хен пaи
 схнма ἡ пaи pн† ас ep ωφнpи ἐмаῡω ἡ 20
 пeqнн† ἡ θeвиὸ астωнс асλмoнн ἡмоq ἡ
 ρ̄μв. β. хωлem ἐπi δн аq ep φοpиη ἡ οὔсхнма | ἡ
 сгими пe асoлq ἐ ἑοῡн ἐ пeснι. Ἐтаqφοz
 де ἐ пикoйтωн пима еpe тзикωн ἡ пaрхнὰг-
 гeлoc михаηλ ἡ хнтq аq ep зo† ἡхе п- 25
 диаволoc ἐ зωλ ἐ ἑοῡн ἡθoq nem нн ἐθ
 nemаq. †сгими де ἡ савн етеммаῡ нас†
 таiὸ нас пe есхω ἡμιοс хе àpи †àгaπн

ΤΑΜΕΝΡΙΤ ἢ ΣΩΝΙ ἢ ΤΕ ἢ Ἐ ΒΟΥΝ Ἐ ΠΑΙ ΚΟΙΤΩΝ
 ἢ ΤΕΝΕ ΩΛΗΛ ἘΘ ΟΥΑΒ ΩΩΠΙ ἢ ΞΗΤ ς. ΕΠΙ
 ΔΗ ΤΕΡΜΕΘΕ ΝΕ ἢ ΠΕΜΘΟ ἢ Φ† ΝΕΜ ΠΕΡ-
 ΑΡΧΗΛΑΓΓΕΛΟΣ ἘΘ ΟΥΑΒ ΜΙΧΛΗΛ ΧΕ ΪΣΧΕΝ ΠΙΕ-
 ΖΟΟΥ ἘΤ Α ΠΑ ΠΑΚΑΡΙΟΣ ἢ ΖΑΙ ΑΡΙΣΤΑΡΧΟΣ 5
 ρ̄μ̄ϛ. α. ἢ ΤΟΝ ἢ ΜΟϛ | ΩΑ †ΝΟΥ ἢ ΠΕ ΟΥΡΩΜΙ ἢ ΟΥΩΤ
 ΕΡ ΣΑ ΒΟΥΝ ἢ ΦΡΟ ἢ ΠΑΙ ΚΟΙΤΩΝ ἘΒΗΛ Ἐ
 ΝΑ ΕΒΙΛΙΚ ἢ ΣΖΙΜΙ ἢ ΜΑΥΑΤΟΥ. ΝΑΙ ἘΤ ΩΕΜ-
 ΩΙ ΝΗΙ ἢ ΜΙΧΡΙΛ ἢ ΤΕ ΠΙΣΩΜΑ ΝΕΜ ΜΙΖΙΔΙΜΙ
 ἢ ΕΥΓΕΝΗΣ ἢ ΣΥΝΚΛΗΤΙΚΗ ἘΘ ΝΗΟΥ ΩΑ ΡΟΙ 10
 ΑΥΘΙ ἢ ΠΑ ΩΙΝΙ ΚΑΤΑ ΟΥΛΑΓΡΗ ἢ ΤΕ Φ†. ΑϞ
 ΕΡ ΟΥΩ ἢ ΧΕ ΠΙΔΙΛΒΟΛΟΣ ΕΡΟΙ ἢ ΠΣΜΟΤ ἢ †-
 ΜΟΥΝΑΧΗ ΕΡΧΩ ἢ ΜΟΣ ΧΕ ΕΘΒΕ ΟΥ ΡΩ ἢ ΠΕ
 ΡΩΜΙ ἢ Ἐ ΒΟΥΝ ΞΕΝ ΦΡΟ ἢ ΠΕΚΟΙΤΩΝ ΖΟΛΩΣ
 ΡΩ ΜΑΙ ΝΙΒΕΝ ἘΤΕ ἢ ΜΟΝ ΖΩΟΥΤ ἢ ΞΗΤϞ ἢ ΜΟΝ 15
 ρ̄μ̄ϛ. β. ΖΑΙ ἢ ΒΟΗΘΙΑ | ἢ ΤΕ Φ† ἢ ΞΗΤϞ ΑΝ. ΜΙΖΙΔΙΜΙ
 ΤΗΡΟΥ ΕΤ ΖΙΧΕΝ ΠΚΑΖΙ ΣΕΖΕΜΣΙ ΝΕΜ ΠΟΥΖΑΙ
 ἘΒΗΛ Ἐ ΤΑΙ ΣΖΙΜΙ ἢ ΟΥΩΤ ΧΕ ΜΑΡΙΑ ΘΕΜΑϞ ἢ
 ΠΧ̄. ΛΟΙΠΟΝ ἘΩΩΠ ΤΕΟΥΩΩ Ἐ ΡΑΝΑϞ ἢ Φ†
 ΞΕΝ ΠΕΖΗΤ ΤΗΡϞ †ΝΑ† ΣΟΒΝΙ ΝΕ Ἐ ΠΙΖΩΒ ἘΘ 20
 ΝΑΝΕΥ ἢ ΠΕΜΘΟ ἢ ΠΒ̄. ΝΘΟΣ ΔΕ ΠΕΧΑΣ ΧΕ
 ΑΩ ΝΕ. ΠΕΧΕ ΠΙΔΙΛΒΟΛΟΣ ΝΑΣ ΧΕ ἘΠΙ ΔΗ ΤΕ-
 ΣΩΟΥΝ ΧΕ ΚΥΡΙ ἢ ΛΑΡΙΧΟΣ ΠΙΝΙΩ† ἢ ΛΑΠΡΧΟΣ
 ΦΑΙ ἘΤ ΟΙ ἢ ΝΙΩ† ΞΕΝ ΠΙΑΣΠΑΣΜΟΣ ἢ ΤΕ ΠΟΥΡΟ
 ΟΗΝΟΥΡΙΟΣ ΠΑΣΥΓΓΕΝΗΣ ΠΕ ΟΥΟΣ ϞΞΕΝΤ Ἐ 25
 ρ̄μ̄δ. α. ΒΟΥΝ Ἐ ΠΟΥΡΟ ΞΕΝ ΠΕΡΓΕΝΟΣ ΟΥΟΣ | Ἰ ΤΕΡ-
 ΖΙΜΙ ΜΟΥ ΞΑΤΖΗ ἢ ΝΑΙ ἘΖΟΟΥ. ΛΟΙΠΟΝ ἘΤΑϞ-
 ΩΤΕΜ ΧΕ ΑϞἢ ΤΟΝ ἢ ΜΟϞ ἢ ΧΕ ΠΕΖΑΙ ΑΡΙΣΤΑΡΧΟΣ

ΠΙΣΤΡΑΤΥΛΑΤΗΣ ΕΤ ΤΑΙΝΟΥΤ ΑΡΧΟΣ ΧΕ ΟΥ-
 ΔΙΚΕΘΝ ΑΝ ΠΕ ΕΘΡΙ ΘΙ ΕΖΙΜΙ ΕΦΩΝΩ ΠΑΡΑ ΡΟΙ
 ΉΕΝ ΠΑ ΤΑΙΘ. ΑΛΛΑ ΨΝΑΤΩΝΤ ΝΤΑΘΙ ΝΗΙ Ν
 ΕΥΦΗΜΙΑ ΨΥΝΚΛΗΤΙΚΗ ΕΤ ΕΝΘΟ ΠΕ ΟΥΟΣ
 ΨΝΑΤΑΝΩΘ Ν ΤΕΣΘΗΣΙ ΠΑΡΑ ΠΙΩΟΡΠ Ν ΣΟΠ ΙC5
 ΝΑΙ ΤΑΙΘ ΑΡΤΗΙΤΟΥ ΝΗΙ ΧΕ ΜΗΙΤΟΥ ΝΕ ΧΕ
 ΝΤΑΘΕΤ ΠΕΖΗΤ Ε ΖΕΜCΙ ΝΕΜΑΓ ΟΥΝΙΩΨ ΓΑΡ
 ΡΜΙΔ.Β. ΉΕΝ ΠΙΠΑΛΛΑΤΙΩΝ ΟΥΟΣ ΠΟΥΡΟ | ΜΕΙ ΝΙΜΟΓ.
 ΟΥΟΣ ΉΕΝ ΨΟΥΝΟΥ ΑΡΤΑΜΟΣ Ε ΟΥΜΗΩ Ν ΝΟΥΒ
 ΝΕΜ ΟΥΜΗΩ Ν ΖΑΤ ΝΕΜ ΖΑΝΚΟCΜΕCΙC Ν ΝΟΥΒ 10
 ΕΦΟΥΩΨ Ε ΕΡ ΖΑΛ ΝΙΜΟC ΉΕΝ ΝΕΦΚΟΤC ΕΤ
 ΖΩΟΥ. ΝΘΟC ΔΕ ΨΥΜΗΝΗ ΕΜΑΩ ΑC ΕΡ ΟΥΩ
 ΉΕΝ ΟΥΝΙΩΨ Ν ΜΕΤΡΕΜΡΑΨ ΧΕ Ν ΑΨ Ν
 ΡΗΨ ΟΥΟΝΩCΟΜ ΝΙΜΟΙ Ε ΕΡ ΟΥΖΩΒ Ν ΠΑΙ ΡΗΨ
 ΉΕΝ ΠΑ ΟΥΩΨ ΝΙΜΑΓΑΤ. ΧΑΤ ΛΟΙΠΟΝ ΝΤΑΨΕ 15
 ΝΗΙ ΝΤΑ CΟΘΗ Ε ΠΑ ΚΟΥΛΑΤΩΡ ΕΤ Α ΠΑ ΜΑ-
 ΚΑΡΙΟC Ν ΖΑΙ ΤΗΙΤ Ε ΤΟΤΓ ΒΑΤΖΗ Ν ΠΑΤΕ ΓΙ
 ΕΒΟΛΉΕΝ CΩΜΑ ΟΥΟΣ ΑΡΩΑΝΟΥΑΖCΑΖΗ ΝΗΙ
 ΡΜΙΕ.Α. ΧΕ ΖΕΜCΙ ΝΕΜ ΖΑΙ ΨΝΑΖΕΜCΙ ΑΤΘΝΕ ΖΗΤ Β
 ΑΡΩΨΤΕΜΟΥΑΖCΑΖΗ ΝΗΙ ΨΝΑΨ ΕΡ ΟΥΨΩΒ ΑΝ20
 ΉΕΝ ΠΑΟΥΨ ΝΙΜΗ ΝΙΜΟΙ. ΑΓ ΕΡ ΟΥΩ ΝΧΕ
 ΠΙΔΙΛΒΟΛΟC ΧΕ ΟΥΟΣ ΝΙΜ ΠΕ ΠΙΚΟΥΛΑΤΩΡ
 ΕΤΕΜΜΑΓ. ΑCΕΡ ΟΥΩ ΝΧΕ ΕΥΦΗΜΙΑ ΧΕ ΖΗΠΠΕ
 ΓΉΕΝ ΠΑ ΚΟΙΤΩΝ ΝΕΜΗ Ν ΠΙ ΕΖΟΟΥ ΝΕΜ ΝΙΕ-
 ΧΩΡΖ ΙCΧΕΝ ΠΙΕΖΟΟΥ ΕΤ Α ΠΑ ΜΑΚΑΡΙΟC Ν25
 ΖΑΙ ΤΗΙΤ Ε ΤΟΤΓ ΨΑ Ε ΨΟΥΝ Ε ΨΝΟΥ ΓΡΩΙC
 ΕΡΟΙ. ΑΓ ΕΡ ΟΥΩ ΝΧΕ ΠΙΔΙΛΒΟΛΟC ΠΕΧΑΓ ΝΑC
 ΧΕ ΖΙΝΑ ΝΤΕΕΜΙ ΧΕ ΑΡΕ ΧΑC ΉΕΝ ΠΕΖΗΤ

ρ̄μ̄ε. β. εὐρὲς ὡς ἐβόλῃ ἢ νιεντολῇ ἢ τε | πῶς οὖτος
 ζήππε ἄρε ὥπι ἄρε ζωοῦτ ἢ ἕητοῦ τηροῦ.
 Κε γὰρ ἀρχος ἦξε πῶς σε φη ἐθ' ἡγεῖ ἕεν
 οὐεντολῇ ἢ οὖωτ ἀρῶπι ἐρζωοῦτ ἢ ἕητοῦ
 τηροῦ οὖτος τεσῶογν σε φτ̄ μοστ̄ ἢ τ̄μεθ- 5
 νοῦχ ἐμαῶ. Οὖτος οὐ δαγιδ' ὡς ἡμος ἕεν
 πιμαρ̄ ἔ ἢ ψαλμος σε πῶς νάτακε οὖον
 νιβεν ἐτ' ὡσι ἢ τ̄μεθνοῦχ οὖτος ἄρε ὥπι
 ἄρε σε μεθνοῦχ φτ̄ νάτακο ἢ ὡλεμ μῆ
 ἡπε ὡς νῆι ἡλ' τῆν ἢ οὖκοῦσι σε ἰσθεν 10

ρ̄μ̄ε. α. πιεζοοῦ ἐτ' α' πα' γαί' ἢ ἐβόλῃ ὡς ὡα |
 ἐ ἕογν ἐ τ̄νοῦ ἡπε οὖρῶμι ἢ οὖωτ ἐρ' ὡ-
 ἕογν ἐ φρο' ἢ πα' κοιτῶν ὡα ἐβρη' ἐ νά
 κε ἐβιαίκ. Ἀς ἐρ' οὖω ἦξε εὐφῆμιὰ σε ὡμῇ
 πε τ̄σω ἡμος νε' οὖτος οὖμεθνοῦχ ἂν πε 15
 τ̄σω ἡμος ὡ' τα' ὡνι ἐτ' ταινοῦτ. Τῶρκ
 νε' ἢ φτ̄ πιπαντωκρατῶρ μεμ' περ̄νιῶτ̄ ἢ
 ἀρχηγρελός ἐθ' οὖαν' μιχαῆλ' φαι' ἐταρ-
 ἕωτεν ἢ πιζοῦ ἢ ἀρχεός σε ἰσθεν πιεζοοῦ
 ἐτ' ἂ πα' μακάριος ἢ γαί' ἢ ἐβόλῃ ὡς ὡα 20
 ἐ ἕογν ἐ φοοῦ ἢ ἐζοοῦ ἡπε οὖρῶμι ἢ

ρ̄μ̄ε. β. οὖωτ ἐρ' ὡἕογν ἐ φρο' ἢ πα' κοιτῶν | οὖδε
 ἢ πι' ἐρ' ἀνεχέσθ' εὐροῦ ἕωντ' ἐ ἕογν ἐροι
 σε ὡς ἢ τοῦναγ' ἐ πα' ζο' ἐ πτηρῶ. Ἀρ' ἐρ'
 οὖω ἦξε πιδιαβολός ἐροι ἢ πεμοτ̄ ἢ τ̄μοῦ- 25
 νᾶχῃ πεχαρ̄ ἢ εὐφῆμιὰ τ̄σῦνκλήτικῃ σε ἢ
 ὡρπ' μεν ἄρε ὡς ἡπε οὖρῶμι ἢ οὖωτ ἢ
 ἐ ἕογν ὡα' ροί' ἰσθεν ἐτ' α' πα' γαί' ἢ τον' ἡμοῦ.

†ηοϋ σε ρηπε ἀρε ἐρ νοβι ογορ †κε ἀνομια
 ἀρε σοκς ἐβολ ρηπε ἀρε σε μεθνοϋς ἀρε
 ὠρκ ἡ νοϋς. Μη ἡπε σοκ νηι ἡλ τζη ἡ
 ρῆζ. α. οὔκοϋσι σε χας ἡ ὠορπ ἡτα ὡε νηι | ἐ ἡοϋν
 ἐ πα κοιτων ἡτασοβνι ἐ πα κοῦλατωρ ἐτ 5
 α πα ραι τηιτ ἐ τοτq ἡπατ ἐqι ἐβολῃεν
 σωμα μη πικοῦλατηρ οὔρωμι αν πε μη
 ὡαῦκτε ἡ ροϋτ κοῦλατωρ ἐ ρζιμι ἐνερ οὔκ
 οὔν οὔον οὔρωμι ἐ ἡοϋν ἡεν πεκοιτων
 †ηοϋ ογορ παι κε οὔαι οη ἐφ οσον λισεμ 10
 παι ρωμι εν ἡοϋν ἡεν πεκοιτων ἐ ἀρε σε
 μεθνοϋς ἐ σωq ογορ ἀρε ὠρκ ἡ νοϋς ἡ
 †ηαῶεπτο† αν ἐ πτηρq ἡ πα ργρεννε
 ἀρε ὡαν† νηι ἡτε μετραμλὸ τηρε. †ρζιμι
 ρῆζ. β. δε ἡ ραβνι εὔφημιὰ | αςνετq ρως ἡ ρωβι 15
 ἡεν οὔρσωβι ἡ πῆλτικον ογορ περσας ἡ πι-
 διλβολος ἐqoi ἡ πεμοτ ἡ †ηοῦναχη σε ὡ
 ταςωνι παι ρωβ ρω σε ρεμci νεμ ραι οὔ-
 μετατςονι νηι πε φαι ογορ †ςω ἡμιος νε
 σε οὔ μονον νιχηρμα ἐτ ἀρε ἐνοϋ νεμ 20
 νικοςμνςις εῶβε παι ρωβ ἡεν οὔμεῶμνι ὡαῦ†
 νηι ἡ νιχηρμα ἐτ ἡεν πιπαλλατιον ἡτε
 οηνοῦριος πιοῦρο ἡ εὔρςεβνς νεμ νικοςμνςις
 ἐτ ὡοπ ναq τηροϋ νεμ νιχηρμα ἡτε παι
 κοςμος τηρq ἡνε ρῶωπ ἡμοι εῶρι ἐρ παρα- 25
 ρῆπ. α. βενιν | ἡ νιςγνῶνκν ἐτ λισεμνητοϋ νεμ πα
 μακαριος η ραι ἀρισταρχος πιστρατῦλατης
 εὔταινοϋτ ἡτα ἐρ κῶινωνιν νεμ κε ρωμι

ἢ φεμμο ψα †φε νηι ἐ ρατq εἰτογβηογτ
 ἐβολ ρα βωβем niben ογoρ λισoc xe πα-
 κογλατωρ ἐν βογн βен πα κοιτων ογoρ ἢ †xe
 μεθoγx λη πικογλατωρ ἐτ λ πα βc ἢ ραι
 τηιτ ἐ τοτq qxor ἐξoτε κογλατωρ niben 5
 nem нιογρωογ τηρογ ἢτε πικocмoc. φαι
 q ep xpιà λη εῖρεκε ογαι ταμοq εῖβε
 p̄m̄h. b. ογnovi | ie εῖβε ογλγαθoн ie φη ἐθ ναθω
 ἐ xωq αλλα φη ἐτενнλμεγὶ ἐpoq ie φη ἐτεν-
 нaмoкмeк ἐpoq βен пензнт nem nenлoгic- 10
 moc ψaqēмi ἐρωογ ἢ †oγнoγ. Kan oγκογxi
 ἢ μεγὶ ἢτε πιδιàβολoc πε aqψaнzωλ ἐ πзнт
 ἢ ογαι ἢτεqωπι ἐpe зoнq xh ἐ πικογλα-
 τωρ ἐτεμmaγ icxen пinaγ qнaтoвz ἐ πεq-
 paн ἢmaγaтq. Kan ἐpe oγниω† ἢ cтpaтeyмa 15
 ἢτε πιδιàβολoc κω† ἐpoq ie ἢcei ἐ πεqκω†
 ψaqi ἢ †oγнoγ ἢτεqθepoγxωp ἐβολ ἢ φpη†
 p̄m̄θ. a. ἢ oγκαпнoc | oγoρ εωωп ἢτεoγω ω τα
 cωнi †нaтн† ἐ τοτq ἢ πικογλατωρ ἐτεμ-
 maγ ἢτεqωπι ρωi ἢ βοηθoc ψa πιèзooγ 20
 ἐт ep λi ἐβολβен cωмa. Oγoρ βен пeкeмoγ
 oн qнaтн† ἐ τοτq ἢ φ† пiλгaθoc ἢ φpη†
 ἢ oγaωpон ἐ нaнeγ ἢτε ep κлнpoнoмиn ἢ
 пиoмb ἢ eнeз. Aq ep oγō ἢxe πιδιàβολoc
 eqoi ἢ пcмoт ἢ †мoγнaxh oγoρ пexaγ нac 25
 xe мaтaмoи зo ἐ пaиpωмi ἢ пaи pη† ἐпi
 aε γap кaтa φpη† ἐpe xω ἢмoc oγниω†
 p̄m̄θ. b. ἢ paмaδo пe пaи pωмi | ac ep oγō ἢxe

ΕΥΦΗΜΙΑ ΠΕΧΑΣ ΝΑΣ ΧΕ ΤΩΝΙ Ν ΨΟΡΠ ΝΤΕΝ-
 ΚΩ† Ν ΠΕΝΖΟ Ε ΠΣΑ Ν †ΑΝΑΤΟΛΗ ΝΤΕΝΩΛΗΛ
 ΝΤΕΝ† Ν ΟΥΠΡΟΣΕΥΧΗ Ν ΠΕΜΘΟ Ν ΠΟΣ ΕΡΕ
 ΕΡ ΟΜΟΛΟΓΙΝ Ν ΦΗ ΕΤ ΑΡΕ ΜΕΓΙ ΕΡΟQ ΒΕΝ
 ΠΕΖΗΤ Ε ΒΟΥΝ Ε ΠΙΚΟΥΛΑΤΩΡ ΕΤΕΜΜΑΥ ΕΡΕ 5
 ΧΩ ΝΜΟΣ Ν ΠΑΙ ΡΗ†. ΧΕ Φ† ΧΩ ΝΗ ΕΒΟΛ
 Ν ΦΗ ΕΤΑΙΜΕΓΙ ΕΡΟQ Ε ΒΟΥΝ Ε ΠΙΚΟΥΛΑΤΩΡ
 ΝΕΜ †CZIMI ΕΤ Α ΠΕCZAI ΤΗΣ Ε ΤΟΤQ ΟΥΟZ
 †ΝΑΤΑΣΘΟΙ ΑΗ ΧΕ ΕΘΡΕ ΜΕΓΙ Ν ΠΑΙ ΡΗ† ΑΛΗ
 ΕΞΕΝ ΠΑ ΖΗΤ Ε ΒΟΥΝ Ε ΦΗ ΕΘ ΟΥΑΒ ΝΤΕ ΠΟΣ. 10
 ΟΥΟZ ΑΡΕ ΨΑΝ ΕΡ ΟΜΟΛΟΓΙΝ Ν ΠΑΙ ΡΗ† ΑΝΟΚ
 ρπ. α. ΕΘ ΝΑΤΑΜΟ | ΕΠΙΚΟΥΛΑΤΩΡ Ν ΖΟΥΒΕΖΟ ΜΕΝΕΝ-
 CΩC ΝΤΕ ΕΡΕΤΙΝ ΝΜΟQ Ε ΟΥΒΟΗΘΙΑ ΝΕ ΟΥΟZ
 Ν ΝΑΩ† Ν CΑ ΤΖΗ. ΠΕΧΕ ΠΙΔΙΑΒΟΛΟΣ ΝΑΣ
 ΧΕ ΑΥ† ΝΤΟΛΗ ΝΗΙ ΗΑ ΤΖΗ ΝΠΑΤΟΥ ΜΟΡΤ Ν 15
 ΠΑΙ CΧΗΜΑ ΕΘ ΟΥΑΒ ΧΕ ΧΑΣ Ν ΝΑΦΩΡΩ Ν
 ΝΑΣΙC ΕΒΟΛ Ε ΩΛΗΛ ΨΑ †ΤΑΣΘΟΙ Ε ΤΑΜΟΝΗ
 ΟΥΔΕ ΕΩΤΕΜΟΥΩΜ ΝΕΜ ΖΛΙ Ν ΚΟCΜΙΚΟΝ ΕΩΩΠ
 Q ΕΡ ΦΟΡΙΝ ΑΗ Ν ΠΕΝCΧΗΜΑ. ΑΕ ΕΡ ΟΥΩ
 ΝΣΕ ΕΥΦΗΜΙΑ ΠΕΧΑΣ Ν ΠΙΔΙΑΒΟΛΟΣ ΧΕ ΕΠΙ ΔΗ 20
 ΑΡΕ ΧΟC ΝΗΙ ΧΕ ΦΗ ΕΘ ΝΑ ΑΡΕΖ Ε ΠΙΝΟΜΟC
 ρπ. β. ΤΗΡQ ΝΤΕQΖΕΙ | ΒΕΝ ΟΥΖΩΒ Ν ΟΥΩΤ ΑQΩΩΠΙ
 Ν ΕΝΟΧΟC ΝΜΩΟΥ ΤΗΡΟΥ. ΝΘΟ ΖΩΙ ΑΙΤΑΖΟ
 ΒΕΝ ΡΩ ΝΜΙΝ ΝΜΟ ΑΡΕ ΕΡ ΠΑΡΑΒΕΝΙΝ Ν †ΕΝ-
 ΤΟΛΗ ΝΤΕ ΠΟΣ ΕΤΕ ΝΑΙ ΝΕ ΝΗ ΕΤΑQΖΟΝΖΕΝ 25
 ΝΜΩΟΥ Ε ΤΟΤΟΥ Ν ΝΕQΑΠΟCΤΟΛΟC ΕΘ ΟΥΑΒ
 ΙCΧΕΝ ΠΕΝΕΖ. ΠΙΔΙΑΒΟΛΟC ΔΕ ΠΕΧΑQ ΝΑΣ ΧΕ
 ΑΩ ΝΕ ΝΙΕΝΤΟΛΗ ΕΤ ΑΙ ΕΡ ΠΑΡΑΒΕΝΙΝ ΝΜΩΟΥ

ΜΑΤΑΜΟΙ ΜΙΜΟΝ ΤΗΝΑΤΟΥΝΟC ΟΥΝΙΩ† Ν ΧΩΝΤ
 ΝΤΕ ΦΜΟΥ ΕΞΡΗΙ ΕΧΩ ΑΡΕ ΩΤΕΜ ΟΥΟΝΖΟΥ
 ΕΡΟΙ ΤΗΟΥ. ΑC ΕΡ ΟΥΩ ΝΧΕ ΕΥΦΗΜΙΑ ΤCΥΝ-
 ΡΗΛ. Α. ΚΛΗΤΙΚΗ ΠΕΧΑC Μ ΠΙΔΙΑΒΟΛΟC | ΧΕ Ν ΩΡΠ
 ΜΕΝ Α ΠΕΝCΩΤΗΡ Ν ΑΓΛΘΟC ΖΟΝΖΕΝ Ε ΤΟΤΟΥ 5
 Ν ΝΕΓΜΑΘΗΤΗC ΕΦΟΥΩΡΠ ΜΜΩΟΥ ΕΒΟΛ Ε ΖΙΩΙΩ
 ΧΕ ΠΙΗΙ Ε ΤΕΤΕΝΝΑΩΕ ΝΩΤΕΝ ΕΒΟΥΝ ΕΡΟQ ΑΡΙ
 ΑCΠΑΖΕCΘΕ ΜΜΟQ ΟΥΟC ΑΧΟC ΧΕ ΤΖΙΡΗΝΗ Μ
 ΠΑΙ ΗΙ ΜΑΡΕ ΤΕΤΕΝ ΖΙΡΗΝΗ ΩΠΙ Ν ΗΗΤQ ΟΥΟZ
 ΕΩΩΠΙ ΜΙΜΟΝ ΜΑΡΕ ΤΕΤΕΝ ΖΙΡΗΝΗ ΚΟΤC ΕΡΩΤΕΝ. 10
 ΟΥΚ ΟΥΝ ΑQΖΟΝΖΕΝ Ε ΤΟΤΟΥ ΟΗ ΕΘΡΟΥ ΩΛΗΛ
 ΗΕΝ ΠΙΜΑ ΕΤΟΥ ΝΑΖΩΛ ΕΡΟQ ΟΥΟZ ΟΗ ΕΘ-
 ΡΟΥΟΥΩΜ ΝΕΜ ΟΥΟΝ ΝΙΒΕΝ ΕΒΗΛ Ε ΝΗ ΕΤ
 ΡΗΛ. Β. ΑΥΧΕ Α ΠΧC ΕΒΟΛ ΧΕ ΜΠΕ QΙ ΗΕΝ | ΤCΑΡΖ
 ΕQΧΩ ΜΜΟC ΧΕ ΖΩΒ ΝΙΒΕΝ ΕΤΟΥΝΑΧΑΥ ΗΑ 15
 ΡΩΤΕΝ ΟΥΟΜΟΥ ΑΤΘΝΕ ΗΟΤΗΕΤ ΟΥΩΜ ΗΕΝ ΟΥ-
 ΩΠ ΖΜΟΤ. ΟΥΟZ ΟΗ Α ΠΙΑΠΟCΤΟΛΟC ΖΟΝΖΕΝ
 Ε ΤΟΤΕΝ ΗΕΝ ΝΕQΕΠΙCΤΟΛΗ ΕQΧΩ ΜΜΟC ΧΕ
 ΩΛΗΛ ΗΕΝ ΟΥΜΕΤΑΘΜΟΥΝΚ ΟΥΟZ ΩΠ ΖΜΟΤ
 ΗΕΝ ΖΩΒ ΝΙΒΕΝ ΚΕ ΓΑΡ ΡΩΜΙ ΝΙΒΕΝ ΝΤΕ Φ† 20
 ΜΜΑΥ ΧΑ ΤΟΤΟΥ ΕΒΟΛ ΕΥΩΛΗΛ Μ ΠΙΕΖΟΟΥ
 ΝΕΜ ΠΙΕΧΩΡΖ. ΕΩΩΠ ΔΕ ΖΩΙ ΝΘΟ ΟΥCΖΙΜΙ
 ΟΥΟZ ΜΙΜΟΝ ΝΟΥΝΙ Ν ΧΡΟQ ΖΗΠ Ν ΗΗ† ΤΩΝΙ
 ΡΗΒ. Α. ΝΤΕΝΩΛΗΛ ΕΥCΟΠ ΟΥΟZ ΜΕΝΕΝCΑ ΠΙΩΛΗΛ |
 ΤΗΝΑΙΝΙ Μ ΠΙΚΟΥΛΑΤΩΡ ΕΤΕΜΜΑΥ ΝΤΕΝΑΥ ΕΡΟQ 25
 ΟΥΟZ ΝΤΕΝ ΕΡ ΑCΠΑΖΕCΘΕ ΜΜΟQ Ν ΡΩQ ΝΕΜ
 ΡΩQ ΕΩΩΠ ΖΟΛΩC ΤΕ ΜΠΩΔ ΝΧΟΥΩΤ ΕΒΟΥΝ
 ΗΕΝ ΠΕQΖΟ. ΠΙΔΙΑΒΟΛΟC ΔΕ ΕΤΑQΕΜΙ ΧΕ Α

ΕΥΦΗΜΙΑ ΤΣΥΝΚΛΗΤΙΚΗ ΟΡΒΕΥ ΕΒΟΥΝ ΣΑΣΑ
 ΝΙΒΕΝ ΛΥΚΩΤ ΝΣΑ ΠΙΡΗΤ Ν ΦΩΤ ΟΥΟΖ ΛΥ ΕΡ
 ΖΗΤΣ Ν ΨΙΒΤ Ν ΠΕΡΙΝΙ ΛΥ ΕΡ ΦΟΡΙΝ Ν ΟΥΜΟΡ-
 ΦΗ ΕΣΩΦΕΒΙΝΟΥΤ ΕΜΑΩΩ. ΤΣΖΙΜΙ ΔΕ ΕΤ ΤΛΙ-
 ΝΟΥΤ ΕΥΦΗΜΙΑ ΤΣΥΝΚΛΗΤΙΚΗ ΕΤΑΣΝΑΥ ΕΡΟΖ ΣΕ 5
 ΡΠΒ. Β. ΛΥΩΙΒΤ ΉΕΝ ΠΕΡΙΝΙ ΛΣ ΕΡ ΖΟΤ ΕΜΑΩΩ ΛΣΩΩ
 ΕΒΟΛ ΕΣΩΩ ΝΙΜΟΣ ΣΕ ΠΙΛΡΧΗΑΓΓΕΛΟΣ ΜΙΧΑΗΛ
 ΑΡΙ ΒΟΗΘΗΝ ΕΡΟΙ ΉΕΝ ΤΛΙ ΟΥΝΟΥ Ν ΑΝΑΓΚΗ ΦΗ
 ΕΤΑΥΒΟΝΉΕΝ Ν ΤΣΟΜ ΤΗΡΣ ΝΤΕ ΠΙΣΑΧΙ ΑΡΙ
 ΒΟΗΘΗΝ ΕΡΟΙ ΣΕ ΚΣΩΟΥΝ Ω ΠΟΣ ΣΕ ΝΘΟΚ ΠΕ 10
 ΕΤ Α ΠΑΜΑΚΑΡΙΟΣ Ν ΖΑΙ ΤΗΙΤ Ε ΤΟΤ Κ ΉΑ
 ΤΖΗ ΝΠΑΤ ΕΡΙ ΕΒΟΛΉΕΝ ΣΩΜΑ ΣΕ ΧΑΣ ΕΚΕΩΩΠΙ
 ΕΚΡΩΙΣ ΕΡΟΙ ΟΥΟΖ ΕΚΟΙ Ν ΣΟΒΤ ΕΤ ΤΑΥΡΗΟΥΤ
 ΕΒΟΛΖΑ ΕΠΙΒΟΥΛΗ ΝΙΒΕΝ ΝΤΕ ΠΙΣΑΧΙ. ΦΑΙ ΔΕ
 ΕΤΑΣΧΟΖ ΛΣ ΕΡ ΣΦΡΑΓΙΖΙΝ ΝΙΜΟΣ ΉΕΝ ΦΡΑΝ 15
 ΡΠΓ. Α. Ν ΦΙΩΤ ΝΕΜ ΠΩΗΡΙ ΝΕΜ ΠΙΠΝΑ ΕΘ ΟΥΑΒ
 ΟΥΟΖ ΉΕΝ ΤΟΥΝΟΥ Α ΠΙΔΙΑΒΟΛΟΣ ΒΩΛ ΕΒΟΛ
 ΝΕΜ ΝΕΥΕΝΕΡΓΙΑ ΤΗΡΟΥ ΝΠΕΣΝΙΘΟ ΕΒΟΛ Ν ΦΡΗΤ
 Ν ΟΥΣΤΑΣΟΥΛ. ΜΕΝΕΝΣΑ ΝΑΙ ΔΕ Α ΠΙΔΙΑΒΟΛΟΣ
 ΟΥΟΝΖΩ ΕΡΟΣ ΜΕΝΕΝΣΑ ΟΥΣΗΟΥ ΕΡΟΙ Ν ΠΣΜΟΤ 20
 Ν ΟΥΡΩΜΙ Ν ΕΘΩΩ ΕΥΩΗΟΥ ΕΜΑΩΩ ΕΡΕ ΟΥ-
 ΜΟΡΦΗ ΝΙΜΟΖ Ν ΦΡΗΤ Ν ΟΥΒΙΕ Ν ΒΑΕΜΠΙ ΕΡΕ
 ΝΕΥΒΑΛ ΝΕΖ Ν ΣΝΟΖ ΕΜΑΩΩ ΕΡΕ ΠΙΩΩΙ ΝΤΕ
 ΤΕΥ ΑΦΕ ΤΕΣ Ε ΠΩΩΙ Ν ΦΡΗΤ Ν ΟΥΡΙΡ ΝΤΩΟΥ
 ΕΡΕ ΟΥΣΗΩΙ Ν ΡΟ Β ΘΟΚΕΜ ΉΕΝ ΤΕΥΣΙΧ ΕΡΟΙ 25
 ΡΠΓ. Β. Ν ΧΑΙΕ ΕΜΑΩΩ. ΟΥΟΖ ΕΤΑΥΟΖΙ ΕΡΑΤΩ | Ν
 ΠΕΣΝΙΘΟ ΕΒΟΛ Α ΠΕΥΣΘΟΙΒΩΗ ΨΩΩ ΕΒΟΛ ΝΑΖ-
 ΡΑΣ ΕΜΑΩΩ. ΕΥΦΗΜΙΑ ΔΕ ΤΣΥΝΚΛΗΤΙΚΗ

ἑτασναγ ἑροq ἑταqωιβ† βεν πεqῖνι βεν †ογ-
 νογ ασzωλ ἑzογν ἑ πεσκοιτων ασλᾶμονι ἵ
 †zικων ἑρε πιλγμινι ἵτε πιархнаггелос ἑθ
 ογав михаηλ ер ζωγραφιν ἑρος ασωωπι ασ
 ер амаλнх ἑβογн ἑρος ασωω ἑβολ есхω 5
 ἵμος ze πιархнаггелос ἑθ ογав михаηλ
 ἀρι βοηθιν ἑροι ἵτεκнаzмет ἵ τοτq ἵ πсλ-
 ἵχροq. Πιδιλβολος δε азωωπι еqῶzi ἑратq
 ρῆδ. α. савол ἵ φρο ἵ πικοιτων ἑπι δι ἵπε qхем-
 сом ἵ zωλ ἑβογн εῶβε ποωγ ἵ πιархнаг- 10
 гелос ἑθ ογав михаηλ ἑταqμαz πικοιτων
 азтаде πεqтнв zичен πεqωαι азсеκбρωог
 ἑβολβεν πεqzeβωαι еqωω ἑβολ еqхω ἵμος
 ze ὦ biλ ογ πε †наλiq ἵε еγφнмiλ αλi ἑ-
 βογн ωα ро ειογωω ἑ ер zал ἵμο ογoз 15
 ἵтасокi ἑ πтако nemнi λiхем† ἑρε брнoγт
 ἑροι εῶβε тαι φοxi ἵ ze ἄρε λᾶμονι ἵμος ἵ
 ωорп мен λiтoγнoc пiλac ἵτε нпoγдai
 ρῆд. β. ἑхен месiас φн ἑт оγмоγте ἑроq ze пхс
 еимегi ннi пе ze †наωкωopq ἵτεqхom азθe- 20
 bioi nem та сом тнрс бaten пiωe ἵτε пс-
 таγpос Oγoз iсхен ωорп λнок пе ἑт λi ер
 zал ἵ αδaм nem еγλ λiθpoγ ер параванин
 ἵ †ентoλн ἵτε φ† λiαιтoγ ἵ ωемmo ἑ πi-
 парадicос nem нма ἵ ωωπι ἵ ογωini. Анок 25
 on пе ἑται ер zал ἵ на аггелос ωат оγ-
 зитоγ ἑβολβεν πογωог λнок пе ἑται pe
 нiλφωφ ернoви ωante φ† qotoγ ἑβολβен

ΠΙΜΩΟΥ ἢ ΚΑΤΑΚΛΥΣΜΟΣ. ἌΝΟΚ ΠΕ ἘΤΑΙΤΑΜΕ
 ρ̅η̅. α. ΝΙΡΕΜΣΟΔΟΜΑ ΝΕΜ ΓΟΜΟΡΡΑ | ΝΕΜ ΘΕΔΩΙΜ
 ΝΕΜ ΖΩΒΟΙΝ ΕΘΡΟΥ ἸΡΙ ἢ ΝΑΙ ΝΙΩ† ἢ ΠΑΡΑ-
 ΝΟΜΙΑ ΨΑΝΤΕ Φ† ΖΩΟΥ ἘΣΩΟΥ ἢ ΟΥΧΡΩΜ
 ΝΕΜ ΟΥΘΗΝ ἸΤΕΡΡΟΤΟΥ ἘΒΟΛ. ἌΝΟΚ ΠΕ ἘΤΑΙ- 5
 ΤΑΜΕ ἸΕΖΑΒΕΛ Ἐ ΦΝΟΒΙ ΛΙΒΩΤΕΒ ἢ ΠΙ ΚΕ ΑΧΑΒ
 ΝΕΜΑΣ ΉΕΝ ΤΕΣ ΠΑΡΑΝΟΜΙΑ. ἌΝΟΚ ΠΕ ἘΤΑΙ-
 ΤΟΥΝΟΣ ΝΕΝΩΗΡΙ ἢ ΠΙΣΛ ἘΣΕΝ ΑΛΡΩΝ ΑΥΩΩΠΙ
 ΕΥ† ΝΙΚΑΖ ΝΑΦ ΨΑΤΕ ΦΘΑΜΙΔ ΝΩΟΥ ἢ ΟΥΜΑΣΙ
 ἸΤΟΥΩΕΜΩΙ ἸΜΟΦ Ἐ Λ Φ† ΧΩΝ† ἘΡΩΟΥ ΟΥΟΖ 10
 ΑΦΡΟΤΟΥ ἘΒΟΛ. ΑΠΛΩΣ ΝΟΒΙ ΝΙΒΕΝ ἌΝΟΚ ΠΕ
 ρ̅η̅. β. ἘΤΑΙΘΡΟΥΩΠΙ. Ω ΜΙΧΑΗΛ ΜΗ ἸΘΟΚ ΑΝ ΠΕ |
 ἘΤΑΚΣΑΤ ἘΒΟΛΉΕΝ ΤΦΕ ΝΕΜ ΝΑ ΑΓΓΕΛΟΣ ΑΥΪΤ
 ἘΉΡΗΙ Ἐ ΤΛΥΜΙΝΗ ἢ ΧΡΩΜ ἘΘ ΜΟΖ. Ω ΜΙΧΑΗΛ
 ἸΣ ΤΦΕ ΝΕΜ ΠΙΚΑΖΙ ΛΙΧΑΥ ΝΑΚ ΑΝΩΩΠΙ ἸΖΗΛ 15
 ΕΜΝΗ ΝΕΜ ΝΑΙ ΉΕΝ ΠΙΛΗΡ ἸΜΑΥΛΤΕΝ ἘΝΧΟΡ
 Ε ΝΗ ἘΤΕΝΝΑΨΣΕΜΣΟΜ ἸΤΑΖΩΟΥ. ΟΥΑΙ ΉΕΝ
 ΟΥΠΟΡΗΙΑ ΚΕ ΟΥΑΙ ΉΕΝ ΟΥΜΕΤΝΩΙΚ ΟΥΑΙ ΉΕΝ
 ΟΥΛΗΑΩ ἢ ΝΟΥΣ ΚΕ ΟΥΑΙ ΉΕΝ ΟΥΚΑΤΑΛΑΛΙΑ
 ΟΥΑΙ ΉΕΝ ΟΥΧΡΟΦ ΚΕ ΟΥΑΙ ΉΕΝ ΟΥΜΕΤΣΑΝΚΟΤΣ 20
 ΟΥΑΙ ΉΕΝ ΟΥΧΟΖ ΚΕ ΟΥΑΙ ΉΕΝ ΟΥΕΛΚΩΑΙ ΟΥΑΙ
 ΉΕΝ ΟΥΘΙΟΥΙ. ΕΩΩΠ ΑΝΩΑΝΕΜΙ ΧΕ ἸΠΕ ΝΩ-
 ρ̅η̅. γ. ΧΕΜΣΟΜ ἘΡΟΦ | ΉΕΝ ΟΥΧΟΡΧΣ ἢ ΠΑΙ ΡΗ† ΨΑΝ-
 ἸΝΙ ἘΖΡΗΙ ἘΣΩΦ ἢ ΟΥΖΙΝΙΜ ΕΦΩΩ ΧΕ ΧΑΣ ἸΝΕΦ-
 ΡΩΙΣ ἸΤΕΦ ΕΡ ΟΥΣΟΠ ἢ ΨΛΗΛ ΉΑ ΝΕΦΝΟΒΙ. 25
 ΖΗΠΠΕ ΛΟΙΠΟΝ ΑΝΧΩ ἸΤΦΕ ΝΕΜ ΠΙΚΑΖΙ ΝΑΚ
 ΕΩΤΕΜΘΡΕΝΝΑΥ Ἐ ΠΕΚΖΟΧ Ε ΤΕΚΜΟΡΦΗ † ΖΟ†
 ΝΑΝ ἘΜΑΩΩ ΟΥΟΖ ΤΕΚΣΤΟΛΗ ἘΤ ΉΕΝ ΤΑΙ ΖΩΓ-

ραφιλὰ ἐτ ἔβεν ται φοσι ἢ ᾧ ἐς φωτὲ ἔβεν
 ἑλὲφάντη ἢ λογιῶσαν ἀσβρο ἐ ται νιῶτ ἢ
 χομ ἢ φοογ. Οὕτω φη ἐταλαίῃ ἢ σταγρος
 ᾠατε ρφωρκ ἢ τα νογνι ἑλ τῆν ἢ φοογ
 ρῆζ. β. οὕτω οὐ ἴσθου πε ἐρε | τεκζικων φωτὲ ἐροϋ 5
 ᾧ μιχαήλ πε ἐτας ἐρ κωλιν ἴμοι ογορ ἀσβρο
 ἐροι νεν τα χομ τηρς ἢ φοογ ἴπ ἀσχατ
 ἵτασχωκ ἢ πα ογῶω ἐβολ νεν εὐφημιὰ
 ἱσυνκλήτικη. Ὡς ἂν ἢ φοογ ἐρε μιχαήλ ἱ
 ἑσι νηι σα σα νιβεν αἰζῶω οὔπε ἱναλῖϋ νε 10
 ᾧ εὐφημιὰ ἱσυνκλήτικη ἀρε σω ἴμος ἴσθου
 σε ἱναῶσμεσχομ ἐρο ἀν ἐρε ἐρ ἑλριν ἐ ται
 κογχι ἢ φοσι ἢ ᾧ ἐτ ἔβεν νενσις. Ἰσσε ἀγα
 ἱε ἀρι ἐμι νε σε ἱσθου ᾠα ρο οὐ ἔβεν οὔε-
 ζοογ ἐρε σῶογν ἴμοϋ ἀν ἐτε σογ ἱβ ἢ 15
 ρῆζ. α. παῶνι | πιζοογ ἐτενμαγ ᾠαῶσμε μιχαήλ
 ἐρῶογντ νεν μιὰγγελος ἐρφαῖτ νεν ἱαγ-
 γελικὴ τηρς σαβολ ἢ πικαταπεταςμα ἵτε
 φιωτ εῶβε νιμῶογ ἵτε φιλῶρ ἢ χημι ογορ
 εῶβε νιῶτ νεν νιμῶογ ἢ ζῶογ. Ογορ 20
 ἱσῶογν ἀνοκ ἢ φαι σε ᾠαῶωπι ἵτεϋ ἐρ
 ῖ ἢ ἐζοογ νεν [ῖ] ἢ ἐσῶρζ ἵπ ἀρκην ἐρῶωβζ
 ογορ ἐρφαῖτ ἀτῶνε τῶογνογ ἐ πῶωι ᾠαντε
 φἱ σῶτεμ ἐροϋ ἵτεϋ ἐρ χαρίζεσθαι ναι ἢ
 πεϋ ἐτημα. Λοιπον αἰῶανι ἐ πιεζοογ ἐτεμ- 25
 ρῆζ. β. μαγ | ἱναὶ νε εἰσεβτωτ ἔβεν ται νιῶτ ἢ χομ
 ἵταλμονι ἢ ται φοσι ἢ ᾧ ἐτ ἔβεν νενσις ἵταλι
 ἢ μερος μερος ἐζρη ἐσεν τε ἀφε ἵτεναιγ σε

ΤΕΡΑΣΕ ἢ ΠΑΡΧΗΑΓΓΕΛΟΣ ΜΙΧΑΗΛ ἦΝΑΙ ἢΤΕΡ
 ΕΡ ΒΟΗΘΗΝ Ε ΡΟΜΠΙ ΕΖΟΟΥ ΕΤΕΜΜΑΥ. ΜΑΙ ΔΕ
 ΕΣΣΩΤΕΜ ΕΡΩΟΥ ἢΣΕ ΤΣΙΜΙ ἢ ΣΑΒΗ ΕΤΕΜΜΑΥ
 ΑΣΒΙ ΝΑΣ ἢ ΤΣΙΚΩΝ ἢΤΕ ΠΑΡΧΗΑΓΓΕΛΟΣ ΜΙ-
 ΧΑΗΛ ΑΣΒΟΧΙ ἢΣΩΦ ΣΑΒΟΛ ἢ ΦΡΟ ἢ ΠΕΣΚΟΙΤΩΝ 5
 ΟΥΟΖ ΉΕΝ ΤΟΥΝΟΥ ΑΦ ΕΡ ΑΘΟΥΩΝΖ ΕΒΟΛ ἢ
 ρππ. α. ΠΕΣΜΘΟ ΤΣΙΜΙ ΔΕ ΕΤ | ΤΑΙΝΟΥΤ ΕΤΕΜΜΑΥ
 ΕΥΦΗΜΙΑ ΤΣΥΗΚΛΗΤΙΚΗ ΑΣΩΠΙ ΕΣΙΡΙ ἢ ΖΑΝΤΖΟ
 ΝΕΜ ΖΑΝΩΛΗΛ ΕΥΟΥ ἢ ΠΙΕΖΟΟΥ ΝΕΜ ΠΙΕ-
 ΧΩΡΖ ΙΣΧΕΝ ΠΙΕΖΟΟΥ ΕΤ Α ΠΙΔΙΑΒΟΛΟΣ ΨΕ ΝΑΦ 10
 ΕΒΟΛ ΖΑΡΟΣ ΨΑ ΠΙΕΖΟΟΥ ΕΤΑΦΣΟΣ ΧΕ ΤΗΝΟΥ
 ἢΤΑΤ ΝΕΜΕ ΕΤΕ ΣΟΥ ΙΒ ἢ ΠΑΩΝΙ ΠΕ. ΟΥΟΖ
 ΝΑΣΤΖΟ ἢ ΦΤ ΠΕ ΝΕΜ ΠΑΡΧΗΑΓΓΕΛΟΣ ΕΘ
 ΟΥΑΒ ΜΙΧΑΗΛ ΕΘΡΕΦΩΠΙ ΝΑΣ ἢ ΒΟΗΘΟΣ ΝΕΜ
 ΝΑΨΤ. ΑΣΩΠΙ ΔΕ ΉΕΝ ΣΟΥ ΙΒ ἢ ΠΑΩΝΙ 15
 ΠΕΖΟΟΥ ἢ ΠΑΡΧΗΑΓΓΕΛΟΣ ΜΙΧΑΗΛ Α ΕΥΦΗΜΙΑ
 ρππ. β. ΣΟΒΤ ἢ ΝΗΕΤΟΥ ΝΑ ΕΡ ΧΡΙΔ | ἢΜΟΦ Ε ΠΩΛΙ
 ἢ ΜΙΧΑΗΛ ΙΤΕ ΤΠΡΟΣΦΟΡΑ ΝΕΜ ΤΑΠΑΡΧΗ ἢΤΕ
 ΠΙΛΛΟΣ ΉΕΝ ΠΙΤΟΠΟΣ ΙΤΕ ΠΣΟΒΤ ἢ ΝΙΣΝΗΟΥ
 ΉΕΝ ΠΙΜΑ ἢ ΨΩΠΙ ΜΕΝΕΝΣΑ ΤΣΙΡΗΝΗ ΑΠΛΩΣ 20
 ΑΣΦΙ ΦΡΩΟΥΨ ἢ ΠΩΛΙ ἢ ΚΑΛΩΣ ΚΑΤΑ ΠΕΤΣΨΕ
 ΕΠΙ ΔΗ ΝΕ ΟΥΡΑΜΑΔ ΤΕ ΕΜΑΨΩ. ΠΙΔΙΑΒΟΛΟΣ
 ΔΕ ΠΙΜΑΣΤΕ ΠΕΘΑΝΕΦ ἢ ΣΗΟΥ ΝΙΒΕΝ ἢΠΕ
 ΦΩΦΑΙ ΕΡΟΦ ΕΦΝΑΥ Ε ΠΙΔΓΑΘΟΣ ΕΡΕ ΤΑΙ ΣΙΜΙ
 ΙΡΙ ἢΜΩΟΥ ΕΣΣΟΒΤ ἢΜΩΟΥ ΕΘΡΕΣΤΗΙΤΟΥ ΉΕΝ 25
 ΠΩΛΙ ἢ ΠΑΡΧΗΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΙΧΑΗΛ
 ρπθ. α. ΕΤ Α ΠΙΟΥΩΙΝΙ Ι ΕΒΟΛ ἢ | ΖΑΝΑΤΟΟΥΙ ἢ ΣΟΥ
 ΙΒ ἢ ΠΑΩΝΙ ΕΤΙ ΕΣΟΖΙ Ε ΡΑΤΣ ΕΣΩΛΗΛ ἢ

φναγ ἢ ὥρπ ἐσερεῖτιν ἢ φτ ἕεν φραν ἢ
 παρχναγγελος μιχαηλ εἰρεφῶρι ἐ ρατq
 νεμας ὡατ ἐσχωκ ἐβολ ἢ πιῶεμῶι ἐτας-
 ζιτοτς ἐροq οὔοz ἡτεφναzμες ἐ πικοτς
 τηρογ ἡτε πιζιβολος. Ζηππε ἰς πιζιβολος 5
 αqι αqῶρι ἐ ρατ q ἡπεcῶθο ἐβολ εqοι ἢ
 πεμοτ ἢ οὔαρχναγγελος ἐρε ζαννιῶτ ἢ
 τεnz ἡμοq εqῖηp ἢ οὔμοxḃ ἢ νογβ ζιxen
 pñθ. β. τεqτπι εqτοτς ἢ ὦνι ἡμῖνι | ἐρε οὔχλομ
 ζιxen τεqλφε αqθαμῖνογτε ἐβολῆεν ζανῶνι 10
 ἢ μαργαριθς ἐναῶε ἢ coγeνογ ἐρε οὔῶ-
 βωτ ἢ νογβ ἕεν τεqχιx ἢ οὔῖnam ἀλλα πι-
 μῖνι ἡτε πιcταγρῶς ἐθ οὔαβ xη ζιχωq αη.
 Ἐταqι αqορι ἐρατq ἡπεcῶθο ἐβολ εqῆεν
 παι νῖῶτ ἢ ὡογ ἢ ται μαιη ἐταcναγ ἐροq 15
 αc ep ζοτ ἐμαῶω αcζει ζιxen πικαζι. Ἤθοq
 δε αqττοτς αqτογνοcc πεχαq ηας xε ἡπ ep
 epζοτ ὦ τςζιμι ἐτ ταινογτ ἡπεμῶο ἢ φτ
 pñ. α. nem neqαγγελος ἐθ οὔαβ | xεpe τςζιμι ἐτ
 α πεcμακαριος ἢ ζαι xεμ ζμοτ ἡπεμῶο ἢ 20
 φτ. Ἤθο δε ζωι α πεμακαριcμοc ὡοπι ἢ
 φρητ ἢ οὔλαμπας εq ep οὔωῖνι ἢ πεμῶο ἢ φτ
 xεpe θη ἐτ α ηec ὅγcιa nem ηec ἀραπη ὡοπι ἢ
 φρητ ἢ οὔcοβτ ἢ ἀαμαντινον ἐ τοικογμενη
 τηpc xε ἡνε πιζιβολος ἐτ ζωογῶ ep ζαλ 25
 ἡμοc. Αρι πιcτεγῖν ηηι ὦ τςζιμι ἐτ cμα-
 ρωογτ xε εἰηνογ ἐβολζιτεν φτ πιπαντο-
 κρατωp αῖναγ ἐ ηe ὡληλ ἐτ ἀρεαιτογ ἢ

ρξ̄. β. φοογ αγῑ ε̄ πωωῑ η̄ πεμθο̄ η̄ φ† | εῡ ερ
 ογῶνῑ ἐροτε̄ φρη̄ η̄ ογθᾱ η̄ κωβ̄ η̄ σοп
 αγωωπῑ εῡγῑ ακτιν̄ ἐβολ̄ ἐμαω̄ αγωθορτερ̄
 η̄ †αγγε̄λῑ τηрс. Ογος̄ αqογορπτ̄ ωαρο̄ η̄νε
 φ† ογος̄ αqσω̄ η̄ ρανcασῑ нη̄ῑ σε̄ η̄ταxοτογ̄ 5
 nē σε̄ xас̄ η̄τεcωτεμ̄ η̄нη̄ ε̄θ̄ η̄αῑ ἐβολ̄θεν̄ ρωῑ
 ρηη̄ η̄τεxιμ̄ η̄ ογνιω†̄ η̄ ταῑο̄ η̄ πεμθο̄ η̄
 φ†. Τε̄ cωογн̄ σε̄ αqκηη̄ ἐxос̄ η̄νε̄ φ† σε̄
 qcωτп̄ η̄νε̄ πicωτεμ̄ ἐροτε̄ πiωογ̄ωωογ̄ωῑ ογος̄
 ε̄ αρε̄ ωαη̄ εр̄ ат̄ cωτεμ̄ η̄cā η̄η̄ ε̄ †ηαxοτογ̄ 10

ρξ̄. α. nē ληок̄ аη̄ пе̄ | ε̄т̄ αρε̄ εр̄ ат̄ cωτεμ̄ η̄cωq̄
 αλλᾱ φ† πε̄ cсbноγ̄т̄ γар̄ σε̄ ат̄ cωτεμ̄ η̄иβη̄
 αqωоп̄ η̄ен̄ птако̄. Ac̄ εр̄ ογῶ̄ η̄νε̄ †cγиη̄
 η̄ cαβη̄ ecσω̄ η̄μoc̄ σε̄ ματαμοῑ σε̄ αω̄ nē
 η̄icασῑ ε̄ταqzeηzωηк̄ ἐρωογ̄ η̄νε̄ φ† ε̄ορεк̄ 15
 xοτογ̄ η̄η̄ ληок̄ †ηλαιτογ̄ ογος̄ η̄ηαρεz̄
 ἐρωογ̄. Αqερ̄ ογῶ̄ η̄νε̄ πιδιαβολoc̄ εqσω̄
 η̄μoc̄ σε̄ λ̄ φ† ρонzeη̄ ε̄ tot̄ ειηноγ̄ ἐβολ̄-
 zī totq̄ ειηноγ̄ ραρο̄ σε̄ ζω̄ ε̄ρο̄ ε̄ρεταко̄ η̄
 πετετε̄ πεμακαριoc̄ η̄ ραῑ λρε̄ xω̄ η̄μoc̄ σε̄ 20

ρξ̄. β. ει†̄ λγαπη̄ βᾱ πογxαῑ η̄ τεqψγxη̄. Ic̄ περ̄αῑ
 αq̄ εр̄ κληρονομη̄η̄ η̄ η̄ιαγλαθον̄ η̄τε̄ θμετογ̄ρο̄
 η̄ η̄иφноγ̄ῑ. Ογ̄ γар̄ ε̄ρο̄ πε̄ ε̄ παω̄αῑ η̄ η̄αῑ
 προσφορ̄ᾱ η̄ем̄ η̄αῑ λγαπη̄ τηρογ̄ ε̄ρε†̄ η̄μωογ̄
 η̄ем̄ η̄αῑ ωληη̄ ε̄т̄ oω̄ ερε̄ ῑpī η̄μωογ̄. † ογ̄- 25
 κογxῑ ογος̄ xᾱ ογκογxῑ η̄ен̄ πεη̄ῑ η̄η̄πωc̄
 η̄τε̄ εр̄ βᾱῑε̄ η̄ененcā ογcноγ̄. Ογος̄ η̄ененcā
 η̄αῑ ε̄ωωп̄ η̄τε̄ πιδιαβολoc̄ η̄αγ̄ ε̄ρο̄ η̄ παῑ

ρητ̃ ἐρε τ̃αγαπη qηαχοz ἐρο ἵτεqαωρ ἐβολ
 ἵ πετεντε κατα φρητ̃ ἐταqαωρ ἐβολ ἵ
 ρ²β. α. ηιzυπαρχοντα ἵτε ιωβ | Επι δη ιωβ zωq
 ηαqίρι ἵ παι ρητ̃ ἵ ηιzηκι εθβε φαι λqτακο
 ἵ πεἵταq τηρq ογοz αqβωλ ἵπεq κε cωμα 5
 βεν zανqενт εγzωoy nem ηιἵκαλz ἵzηт
 ἵτε ηeqωηρι nem ηeqωηρι (sic) λqθρε πιηι
 zηι ἐβρηι ἐxωoy ογοz λγμοy ἵ οycoп ἵ
 οyωт. Ic φη ἐθ ογав он δαoyβια λqχοz ἐροq
 εθβε ηιηетηаηт ἐ ηαqίρι ἵημoy eqκωc ἵ io
 ηicωμα ἵτε ηη ἐт eqηαxεμoy εγμoyт
 eqθωmc ἵημoy λ πιδιλβολoc χοz ἐροq
 ρ²β. β. λqίηι ἐzρηι ἐxωq ἵ οyηетzηки κε пер
 οyрамаò ἐμαωω πε. Ε πβλ̃ε λqθρε ηιβ̃
 λxερμη ἐxен ηeqβαλ λγλ̃iq ἵ βελλε μαλλον 15
 zανzαλατ̃ αν ηε ἵ παι ρητ̃ αλλα ἵθοq
 πιδιλβολoc πε nem zαν κε δεμων λγ ep
 пicмот ἵ ηιzαλατ̃ λγλ̃iq ἵ βελλε εθβε
 ποyχοz ἐβoγη ἐροq. λοιπον таωepи ἐωωп
 тepαcωтem ἵcωи каτa πioγλzcazηи ἵτε пбс 20
 zω ἐρο βεν ηαι zβηoyἵ ἵ παι ρητ̃. λqχοc
 ηηи он ἵxε φт xε λχοc ηε xε zηппе ἵмон
 ωηρι ωωп ηε nem ηεηακαpиoc ἵ zαι λpиc-
 ρ²β. γ. таpχοc пicтpaтγλaтηc λοιπον | τωηи ἵτε
 zemci nem οyρωηи eqтaиηoyт xε epε xφo 25
 ἵ οyωηρι ηεμαq xε xac apεωaηи ἐβολβεν
 cωμα ἵτεq ep κληponomиηи ἵ φη т енте oγoз
 ἵτεqωωпи eqίpи ἵ ηεμeγἵ λpεωaηи ἐβολβεν

σωμα ἔρε ἐρ οὐ ἔρε οἱ ἢ ἀτ ὠήρι ἡμον
 εἰ ἢ εἰλπίς νάωπι νε ψα ἐμερ. Οὐος
 λογαζομένη νηὶ οὐ ἢς πῶς σε ἄχος νε
 ἔωπι τεραστέμ ἡνω ἢτε γεμί nem γαι
 ἱε γεμί nem ἡλαρίχος φη ἐτ ἴτων nem 5
 p̄z̄r. b. οὐνογριος πογρο | Ζηππε γαρ λογωῶ ἐ
 σοβ† ἢ πεστρατέμα εφοῶ ἐ ὦλι ἢτε
 μετογρο ἢ τοτῇ οὐος ἢτε ἐρ ὅς ἐ νίχημα
 τηροῦ ἢτε νίρωμεος ἱερίμ δε ἐτέμμαγ ἢ
 σάβε εὐφηνιὰ ἀσερ θανέσθῃ ἐ νίμετσανκοτς 10
 ἢτε παιάβολος οὐος ἀσέμ σε ἡθοῦ πε ἐτ
 σάχι νέμας ζιτέν νεφσαῖ ἐθ μερ ἢ παθος
 ἡθος δε πέχας νάγ σε ματαμοι σε ἀσέβηογτ
 ἡθων ἕεν νίγραφῃ σε ἢπ ἐρ † ἀγραφῃ οὐδε
 προσφορὰ ἱε σε ἢπ ἐρ ὠλή ἱε σε γεμί 15
 p̄z̄d. a. nem γαι b. Κε γαρ τένξιμ ἢ φ† ἐρζονζεν
 ναν ἕεν οὐμῆω ἢ μα σε ὠρε † ἀγραφῃ ζωβ
 ἐβολζι σε ἢ οὐμῆω ἢ νοβι οὐος οὐ σε πιναι
 ὠαρωοῦοῦ ἡμοῦ ζιτέν ἱερίcis Οὐος οὐ
 τένωτέμ ἐ πηροφῆτης ἐφω ἐβολ ἐρζω 20
 ἡμος σε (γαι ἢ νετένογσία μαῶε νωτέν
 ἐβοῦν ἐ νεγαγλήοῦ οὐος οὐ κε μα σε οὐογ-
 σιὰ nem σμοῦ ἐθ νά† ὠοῦ νηὶ οὐος οὐ σε
 † οὐγσία ἢτε πῶς οὐγῆτ ἐρ οὐαβ πε Οὐος οὐ
 τένωτέμ ἐ παγλος πηρε†σβω ἐρζιῶω 25
 p̄z̄d. b. ναν | ἕεν νεφσαῖ ἐτ ζολα σε ὠλή ἕεν
 οὐμεταθμογνκ οὐος ὠεπ ζμοτ ἕεν ζωβ
 νίβεν Οὐος οὐ ἀχος νηὶ σε γεμί nem γαι

CNAΥ Ì ΨΟΡΠ ΜΕΝ ΚΕ ΟΥΑΙ ÈΤΑΚΤΑΟΥ È
 ΠΕΦΡΑΝ ΧΕ ΖΕΜCΙ ΝΕΜΑQ ΟΥΖΕΡΕΤΙΚΟΣ ΠΕ Ì
 ΛΘΝΟΥ† ΦΑΙ ΕΡΕ Φ† ΝΑΤΑΚΟQ ΑΤΩΝΕ ΩCΚ
 ÌΤΕQ† Ì ΟΥΧΑΛΙΝΟΥC È ΡΩQ ÌΤΕQCONΖQ ΒΕΝ
 ΠΙΠΕΛΑΓΟΣ ÌΤΕ ΦΙΟΜ ΟΥΟZ ÌΤΕQΘΕΒΙΟQ ΝΕΜ 5
 ΤΕQΣΟΜ ΤΗΡC ΗΑ ΡΑΤQ Ì ΠΙΕΥCΕΒΗC ΟΝΝΟΥ-
 ΡΙΟΣ ΠΑΛΙΝ ΔΕ ΟΝ ΕΘΒΕ ΠΙΜΑZ Β Ì ΖΑΙ CΟΛΟ-
 ΡΞΕ. Α. ΜΩΝ ΤΑΜΟ ÌΜΟΝ È ΦΑΙ ΒΕΝ | ΠΙΦΥCΙΛΛΟΓΟΣ
 ΧΕ ΑΡΕ ΠΙΨΟΡΠ Ì ΖΑΙ ÌΤΕ †ΘΡΟΜΠΩΑΛ ΜΟΥ ÌΠ
 ΑCΖΕΜCΙ ΝΕΜ ΖΑΙ Ì ΚΕ CΟΠ ΑΛΛΑ ΨΑCΩΕ ΝΑC 10
 È ΠΩΑQΕ ÌΤΕC ΕΡ ΖΗΒΙ ΨΑ ΠΕΖΟΟΥ Ì ΠΕCΜΟΥ
 ΕQΤΑΜΟ ÌΜΟΝ ΧΕ ÌΠ ΑΡΕ ΠΓΕΝΟΣ Ì ΝΙΔΒΟΚΙ
 ΖΕΜCΙ ΝΕΜ ΖΩΟΥΤ Ì ΨΕΜΜΟ ÈΒΗΛ È ΟΥΖΩΟΥΤ
 Ì ΟΥΩΤ ΟΥΟZ Ì ΦΡΗ† È ΨΑΝΑΙC Ì ΦΩΒ Ì
 ΝΕΝΖΒΩC ΖΙΧΕΝ ΟΥCΟΝ ÌΤΑΝ ΖΟΤΑΝ ΑQΩΑΝΜΟΥ 15
 ΦΑΙ ΠΕ Ì ΦΡΗ† ΑΡΕΨΑΝ ΠΖΑΙ Ì ΟΥΔΒΟΚΙ ΜΟΥ
 ΨΑCÌΝΙ Ì ΠΕCΛΑC ÈΒΟΛ ÌΜΙΝ ÌΜΟC Ì ΤΕCΦΑΒQ
 ΡΞΕ. Β. ΒΕΝ ΠΕCΙΕΒ Ì ΦΑΤ | ΧΕ ΧΑC ΑCΩΑΝΩΨ ÈΒΟΛ-
 ΒΕΝ ΤΕCΑCΠΙ ÌΤΕ ΟΥΟΝ ΜΙΒΕΝ ÈΜΙ ΧΕ ÌΜΟΝ
 ΤΕCΖΑΙ ÌΜΑΥ ÈΘΒΕ ΦΑΙ ΑΡΕΨΑΝ ΟΥΔΒΩΚ 20
 ΟΥΩΨ È ΒΙΤC Ì ΧΟΝC ΨΑCΩΨ ÈΒΟΛ Ì †ΟΥΝΟΥ
 ΟΥΟZ ΨΑΥCΩΤΕΜ È ΤΕCΣΜΗ ΟΥΟZ ΨΑΥÈΜΙ ΧΕ
 ΟΥΑΙ ΟΥΩΨ È ΒΙΤC Ì ΧΟΝC ΖΙΤΕΝ ΠΕCΛΑC ÈΤ
 ΦΟΡΧ ΠΑΙ ΡΗ† ΨΑΥΘΩΟΥ† È ΡΟC ÌΧΕ ΠΙΔΒΩΚ
 ΤΗΡΟΥ ÌΤΟΥΨΩΠΙ ΝΑC Ì ΒΟΗΘΟC ΟΥΟZ ÌCΕ 25
 ΕΡ ΕΠΙΤΙΜΑΝ Ì ΦΗ ÈΘ ΟΥΩΨ È ΒΙΤC Ì ΧΟΝC
 ΕΘΒΕ ΦΑΙ ΑΡΕΨΑΝ ΝΙΑΛΩΟΥ Ì ΝΑΥ È ΝΙΔΒΩΚ
 ΡΞΕ. Α. ΕΥΘΟΥΗΤ Ì ΠΑΙ ΡΗ† | ΕΥΩΨ ÈΒΟΛ ΕΥΟΥΨΩ

È ΕΡ ΕΠΙΤΙΜΑΝ ΜΙ ΦΗ ΕΘ ΟΥΩΩ È ΒΙΤC Ì
 ΧΟHC ΧΕ ΕΦΟΥΩΩ È ΕΡ ΖΑΛ ΜΙ ΦΗ ÈΤ À Φ†
 ΖΟΝΖΕΝ ΜΙΜΟQ È ΤΟΤΟΥ ΩΛΥΧΟC ÌΧΕ ΜΙΛΛΩΟΥÌ
 Ì ΑΤ ΖΗΤ ÈΤΕΜΜΑΥ ΧΕ ΕΡΕ ΜΙΛΒΩΚ ÌΡΙ Ì
 ΟΥΖΟΠ ΜΙ ΦΟΟΥ ΝΕCΕCΩΟΥΝ ΑΝ ÈΡΕ ΜΙΛΒΩΚ 5
 ΟΥΩΩ È ΕΡ ΕΠΙΤΙΜΙΑΝ ΜΙ ΦΗ ÈΤΑΦΟΥΩΩ È ΕΡ
 ΝΟΒΙ Ì ΘΗ ÈΤ À ΠΕCΖΑΙ ΜΟΥ ΛΟΙΠΟΝ ÌΝΕ
 CΩΩΠΙ ΜΙΜΟΙ ÈΝΕΖ È ΘΩΪ ΝΕΜ ΟΥΓΑΜΙΟC ÌΤΕ
 ΠΑ ΒC Ì ΖΑΙ ΑΡΙCΤΑΡΧΟC ΟΥΔΕ Ì ΤΜΑΧΑ ΤΟΤ
 ρ̅ζ̅. Β. ÈΒΟΛ ΑΝ ΉΕΝ ΝΑΠΡΟCΦΟΡΑ ΝΕΜ ΜΑΛΓΑΠΗ ΝΑΙ 10
 ÈΤ ΕQÌΡΙ ÌΜΩΟΥ ΉΑ ΤΉΗ ÌΠΑΤ ΕQΜΟΥ ÌΧΕ
 ΠΑ ΜΑΚΑΡΙΟC Ì ΖΑΙ ΉΕΝ ΦΡΑΝ ΜΙ ΠΙΑΡΧΗ-
 ΑΓΓΕΛΟC ÈΘ ΟΥΛΒ ΜΙΧΑΗΛ ΠΛΗΗ ΜΑΤΑΜΟΙ ΧΕ
 ÌΘΟΚ ΜΙΜ ΜΙ ΠΑΙ ΡΗ† ΛΚ ÈΚ ΕΡ ΦΟΡΙΝ ΜΙ ΠΑΙ
 ΝΙΩ† ΝΩΟΥ Ì ΤΑΙ ΜΑΙÌ ÌΕ ÈΤΕΚÌ ÈΒΟΛ ΘΩΗ 15
 ÌΕ ΜΙΜ ΠΕ ΠΕΚΡΑΝ ÈΠΙ ΔΗ À ΠΕΚΣΙΝÌ ΩΑΡΟΙ
 ΑQΩΘΟΡΤΕΡ ÈΜΑΩΩ ΑQ ΕΡ ΟCΩ ÌΧΕ ΠΙΔΙΛ-
 ΒΟΛΟC ΕQΧΩ ÌΜΟC ΧΕ ΜΗ ÌΘΟ ΟΝ ΠΕ ÈΤ ΑΡΕΤΙΝ
 ρ̅ζ̅. Α. ÌΤΕΝ Φ† ÌCΧΕΝ ΠΙÈΖΟΟΥ ÈΤ Α ΠΙΔΙΛΒΟΛΟC | Ì
 ΩΑΡΟ ΕQΟΙ ΜΙ ΠCΜΟΤ Ì ΤΜΟΝΑΧΗ ΕΦΟΥΩΩ 20
 È ΕΡ ΖΑΛ ΜΙΜΟ ΜΗ ÌΠ ΕQΧΟC ΝΕ ΧΕ ΤΗΝΟΥ
 ΩΑΡΟ Ì CΟΥ ÌΒ ΜΙ ΠΑΩΜÌ ÈΤΕ ΦΑΙ ΠΕ ΠΕΖΟΟΥ
 ΜΙ ΠΙΑΡΧΗΑΓΓΕΛΟC È ΑQΧΟC ΝΕ ΧΕ ΠΙΑΡΧΗ-
 ΑΓΓΕΛΟC ΜΙΧΑΗΛ CΡΩΤQ ΑΝ ΜΙ ΠΙÈΖΟΟΥ ÈΤΕΜ-
 ΜΑΥ ΕQΦΑΪΤ ΜΙ ΠΕΜΘΟ ΜΙ Φ† ΕΘΒΕ ΜΙΜΩΟΥ 25
 ÌΤΕ ΦΙΑΡΟ ΝΕΜ ΜΙΜΟΥ Ì ΖΩΟΥ ΝΕΜ ΝΙΩ†
 ΤΝΟΥ ΧΕ ÌΝΟΚ ΠΕ ΜΙΧΑΗΛ ΠΙΑΡΧΗΑΓΓΕΛΟC ÈΤ
 À ΠΒC ΟΥΟΡΠ ΩΑΡΟ ΕΘΡΙΩΩΠΙ ÈΙ ΕΡ ΒΟΗΘΙΝ

ἐρο ὡατε φρη ζωτπ ἢ φοογ σε χας ἵνε
 ρζζ. β. qì ἵνε πιχερηx ἐτ ζωογ | ἵτεq ep π ἐτ ζωογ
 νε ὤβε φαι π et cῳene πε ἵτει ἵτε ογῳτ
 ἵμοι σε λιχω ἵcωι ἵ τα αγγελι αὐ ὡαρο Ἀc
 ep ογῳ ἵνε εγφημλὰ †cῳγκλητικη πεxας 5
 ηαq σε λιcωτεμ ἕεν πεγαγγελιον ἐθ ογav
 σε ἕεν πιcηογ ἐτ α παιλβολος † ἵ πεqογοι
 ἐ πεncωτηρ ἵ αγαθος εῳρεq ep πιραzin
 ἵμοq Ἀqxος ηαq ζωq σε φλῃτκ ἵτεκογῳτ
 ἵμοι ἄνοκ †ηα† ηακ ἵ ηιμετογρωογ τηρογ 10
 ἵτε πικοcμoc ηεμ πογῳογ Ογοz ἄ πῃc ἐμ
 ρζη. α. ἵ †ογνογ σε ογca ἵ πετρωογ νε | αq ep
 ἐπιτιμην ηαq μηπωc ἵθoοκ πε φη ἐτεμμαγ
 εκογῳ ἐ ἐρ zλλ ἵμοι Ἀq ep ογῳ ἵνε
 παιλβολος σε ἄνοκ αν πε φη ἐτεμμαγ ἵνε 15
 cῳωπι ἵμοι ἐνεz ἵ αῳ ἵ ρη† ερε φη
 ἐτεμμαγ ηαxιμ ἵ παι ηιῳ† ἵ ωογ ἐ †ερ
 φοριν ἵμοq Ιcχεν πιναγ γαρ ἐταq ep ατ
 cῳτεμ ἵca †εητολη ἵτε πῳc αqχωντ ἐροq
 αqογλzcazηι ηηι ἄνοκ μιχαηλ λιβαῳq ἐβολ 20
 ἵπεq ῳογ τηρq Ἀc ep ογῳ ἵνε †cziμ
 ρζη. β. ἐττιμoγτ ecῳ ἵμοc σε Ιcχε ἵθoοκ | πε
 μιχαηλ αqῳη πιμμηι ἵτε πιcταγροc eq
 zιχεν πεκῳῳτ κατa πιρη† ἐ †ηαγ ἐροq
 eqφοτz ἐ ται zικωη ερε πιχαpακτηρ ἵτε 25
 μιχαηλ φοτz ἐβολ ἐροc Ἀq ep ογῳ ἵνε
 παιλβολος eqῳ ἵμοc σε ηαι· ζωγpαφιᾶ
 εγoγῳ ἐ ταλε κοcμηcic ἐxωογ ἵνε ηιzω-

γραφος σε χας ερε τουτεχνη ναβι ωου η
 2090 Επι δι πιμνινη ντε πισταγρος η τοτεν
 αν ουδε βεν ταγγελι της Λε ερ ουω ησε
 ευφημιλ εςω ημος σε η αω η ρητ ηνατεν-
 ρ̅ξ̅θ̅. α. 2091 νεκσαι | κε γαρ ματοι νιβεν εθ ναι 5
 εβολ ζιτεν πογρο ηπαρε ζλι η ρωμι χωκ
 ηπογαρσαι ηβολ εταγι εθβητq ουδε ηπ
 αγωπογ ερωου ε πτηρq εθβε σε ητεβς ντε
 πογρο ητοτογ αν ουοz οη ηη κε χαι ε ωαρε
 πογρο ογορπογ εβολβεν τερμετογρο καν 10
 ζανχαι η ζιρηνικον νε ηπαυτεν 2092 τογ
 ησε ουον νιβεν εωωπ σετηβς αν ε ηεφραγic
 ητε πογρο φαι δε ζωq πε η φρητ η νιαγγελος
 αγωανι ζιεν πικαζι ερε πιμνινη ντε πισταγ-
 ρ̅ξ̅θ̅. β. 2093 ρος ητε πογρο ητε πωου | ζιχωq αν η 15
 παυτεν2094 τογ σε ζαναγγελος νε Αλλα
 τενναγφωτ σα βολ ημωου σε ζανδεμων
 νε μαλιστα πιμωτ η αρχιαγγελος ητε
 νιαγγελος τηρογ η αω η ρητ qηαι ζιεν
 πικαζι ητερωτιμεν πιζοπλον ητε ηεφραγic 20
 η ουχαι ητε περογρο ερηνου ετε φαι πε
 πισταγρος εθ ογαν ητε ηηc π̅χ̅c πωηρι η
 φτ ετ οηc εωωπ χογωω ητατεν 2095 τογk σε
 ηθοκ πε μιχανηλ πιρερνοζεη χατ ηταινι
 ρ̅υ̅. α. 2096 ζαροκ ητερζικων η | ητεκ ερ ασπαζεσε 25
 ημος ουοz ανοκ ηναογωωτ ημοκ ατδνε
 ζητ β ε πτηρq Πιδιβολος δε εταρναγ σε
 ασορβεq ε βογν σα σα νιβεν ουοz ηπ ερζεη

16*

ῥοῦ. α. χαρακτηρ ἢ πιαρχηαγγελος μιχανλ ἡταχα
 ἔεν πα ηι ἢ ναωτ ογορ ἡτεκνιτ ἐ τοτq
 ἡτεqωπι ηηι ἢ κογλατωρ ἡτεq ep ναωτ
 ηηι ἔατεν πῶς ωατ eqωιηι ηηι ἡταζωλ
 ωαροq ἢ φρητ ἢ ρωηι ηιβεν ἄνοκ πε μιχανλ 5
 φη ἐτ cωτεμ ἢ ογον ηιβεν ἐτ τωβz ἢ φτ
 ἔεν πα ραν Ἰπ ep ep ζοτ ζηππε γαρ μεν-
 ενca ὅρε xωκ ἡπε ωεμωι ἐβολ ἐρε ἰρι ἡμοq
 ἔεν παρην τηηογ ἡcωι ἄνοκ μεμ κε μηω
 ἢ αγγελος ἡταολτ ἐ ηι μα ἢ εντον ἡτε φτ 10

ῥοῦ. β. ναι ἐτ α πε ζαι ep κληρονομιν | ἡμωογ τζιρηνη
 μενε Ογορ ἐταqξε ναι нас ἡξε πιαρχηαγ-
 γελος μιχανλ αqζωλ ἐ πωωι ἐ ηιφηογἰ ἔεν
 ογνιωτ ἢ ωογ εcοzi ἐ ρατε εccomc ἢ cωq
 Μενενca ναι δε acωe нас ἐ τεκκληcià ἐ 15
 ρατq ἢ ἄββα ανθγμοc πῆπισκοποc ἡτε
 ται πολиc Πωορп ἢ φωωen ἔεν менсх ἢ
 пихрсостомос ἐθ ογав ἰωαννηnc πιαρχη-
 пископос ἡτε κωcтaнтинoγποлиc φη ἐτ ἄ

ῥοῦ. γ. ται ηηcοc τηρε δι ογωηι ἐβολzi τοτq | ογορ 20
 acταμοq ἐ ηη τηρογ ἐτ ἄ πιαρχηαγγελος
 xοτογ нас αqτ ωογ ἢ φτ μεμ πηηωτ ἢ
 αρχηαγγελος ἐθ ογав μιχανλ Ογορ αqθωογτ
 ἢ τεcυназic αqxω ἢ πωεμωe ἐβολ ἔεν ογ-
 xωλεμ μεμ ογνιωτ ἢ ταιδ Μενενca ἢ 25
 cynaзic acì ἐβολἔεν τεκκληcià acζωλ ἐ
 пeчи oγορ acxωk ἐβολ ἢ πωεμωι ἡτε
 ηиcηноγ ἢ ζηки ἐc ep διὰκωνин ἐρωογ Ογορ

ἔταγκην ἐγούων οὔοζ εὔσω ἀσοῦωρπ. ἵσα
 p̄ōx. β. πα ἰωτ ἐνεπισκοπος | ἀσ†ζο ἐροϋ εῶρεφαῖς
 νενπωλ ἵτερζωλ ἐ πεσχι οὔοζ ἀρζωλ ῥα-
 ρος ἵ κωλεμ Ἐταγελ πιῶνι δε νας ἵτερ
 παροῦσιλ ῥαρος ἀσὶ ἐβολ ἡλ σωϋ ῥα πιμαζ 5
 ῑ ἵ πο ἵτε πεσχι ἀσφλῃτε ἔσεν νερδαλαγχ
 ἀσ†φι ἐρωοῦ ἵ οὔνιῳ† ἵ ναγ Νθοϋ σε
 πιἐπισκοπος ἐθ οὔαβ ἀρτοῦνοσς ἐζρη ἐρζω
 ἵμοσ νας σε τῶνι ἐζρη ὦ †εζνι ἐτ σμα-
 ρωοῦτ ζιτεν φ† νεν πιρῶνι Ἀλθῶσ ἀ φ† 10
 βι ἵ νε ὅγσιλ ἵτο† ἵ φρη† ἵ ἀβελ πιῶνι
 p̄ōē. α. οὔοζ | ἀρζωλεμ ἐ νεβλιλ ἵ φρη† ἵ να
 μελχιζεδεκ ποῦρο ἵ σαλνι πιῶνι ἵτε φ†
 ἐτ ὅσι σε ἀρε ἐν οὔ ἡεν οὔσωοῦτεν Νθοσ
 δε ἀλῶνι ἵμοϋ ἡεν οὔνιῳ† ἵ τινι ἀσολϋ 15
 ἐῶοῦν ἐ πεσκοιτων ἐρε τζικων ἵ παρχηαγ-
 γελος μιχαηλ ἵ ἡητϋ Ἀσχω ἡαροϋ ἵ οὔ-
 ὅρονος ἐν ἐλεφαντινον νεν ζανσυμβελιον
 ἵ ζατ εῶρε νιπρεσβύτερος νεν νιζιλκων
 ζενσι ζιζωοῦ Ἐταγῳληλ δε ἀγζενσι οὔοζ 20
 p̄ōē. β. ἀσοῦων ἵ νιρῳοῦ ἵτε πεσχι ἀσ ἵνι ἵ νεν-
 ζῦπαρχοντα τηροῦ ἐβολ ἱσεν οὔ κεφαλεον
 ῥα οὔ ἐλαχιστον φη ἐτ ταινοῦτ νεν φη
 ἐτ σοχεβ ἀσχαῦ ἵπρεσῑθο ἐβολ Πεσας ναϋ
 σε παιῳτ ἐθ οὔαβ βι ἵ ναι κοῦχι ἵ χρημα 25
 ἵ τοτ ἵτεκσοροῦ ἐ νιζηκι ἡαροι νεν πα μα-
 καριος ἵ ζαι ἡεν φραν ἵ παρχηαγγελος
 ἐθ ὅγαβ μιχαηλ ζινα ἵτερ †ζο ἐχω ἵ νεν-

θεοῦ ἐν φῶτι ἀνοκ νεν πα μακαριος ἐν γαίᾳ
 ἀριστάρχος πιστρατυλάτης εἶρε εἰς ἐρ οὐναι
 ῥῶς. α. νεν τατάλε | πῶρος ἐν ψυχῇ ἔν περβημα
 ἐτ οἱ ἐν γοτ Πιέπισκοπος δε ἀφογασαζνι
 ἐθοροῦ ὥλι νεν χαι νιβεν ἐτ εντας ἐ τέκ- 5
 κλησιὰ οὐορ νενεβιαικ ἀσχαγ ἐβολ εἶοι ἐν
 ρενζε Ἀσῶπι δε ἔν παῖ ἐζοοῦ ἐν οὐωτ
 ἐτε σοῦ ἱβ ἐν παῶνι πε ἔτι ενζενσι νεν
 πιέπισκοπος ἐ κασι ἀνωωλεμ ἐ οὐνιωτ ἐν
 σοοι ἐν οὐγι ἐν πενωωλεμ ἐ οὐον ἐν περρητ 10
 ἐνεζ ἔπι ἀν ναι ἐμαγ γῶ πε ενζενσι νεν
 πα ἰωτ ἀνοῦμος πιέπισκοπος (sic) ἐθ οὐαβ
 ῥῶς. β. πιωορπ | ἐν φῶθεν ἔν νενσιχ ἐν φη ἐθ
 οὐαβ ἰωαννης πιπυχρ[ος] τομος εἶοι ἐν πρεσ-
 βυτερος ἔτανωωλεμ δε ἐν παῖ νιωτ ἐν σοοι 15
 ἐν οὐγι ἀνχα τοτεν ἐβολζιτεν ται νιωτ ἐν
 θεῶριὰ Μενενσως ἀστασθος γα πα ἰωτ ἐν
 ἐπισκοπος πεσας νας χε ττγο ἐροκ πα ἰωτ
 εἶρεκτγο ἐχῶι γινα ἐτα ἐρ ἀπανταν ἐ φῶ
 ἔν οὐοῦνοῦ ἐ νανεν ἄε οὐνι ἀσῶντ ἐροι 20
 ἐνε τῶνοῦ ἐτοῦναφωρχ ἐν τα ψυχῇ ἐβολ-
 ῥῶς. γ. ἔν πα σῶμα ἐν ἐβην πῶ πιέζοοῦ | ἐτε
 πινιωτ ἐν γαπ κε γαρ ἰς παρχναγγελος
 μιχανλ ἀγὶ ἐσῶι ἐρε ἀριστάρχος πα γαί
 μοῦι νενμαρ νεν γαν κε μῆθ ἐν ἀγγελος 25
 νενμαρ ἔτας ενκοτ δε ἐχεν πεσμα εν κοτ
 ἐταςφορῶγ ἔν νενσιχ ἀ πιέπισκοπος ὡληλ
 ἐσῶς ἐν οὐνιωτ ἐν ναγ Μενενσως ἀσγαι

ἢ περσο ἔ πωωι ἕεν πρo ἢ πῖεπισκοπος
 nem πῖνῳ τηρῳ περλας νωοῦ σε τῳῖνι ἐρω-
 τεν ἕεν πῶς Ἀρι τὰραπῖ ἢ τετεντ ἢνι ἢ
 p̄θz̄. B. τρικων ἢ παρχηαγγελος μιχαηλ ἦτα ἐρ
 ασπazesῶν ἦμος ἢ παῖ κε σοπ ἕα τῇ ἦπα 5
 τῖ ἐβολῆεν σωμα ἕεν τοῦνοῦ ἢ πῖεπισκοπος
 ἄμονι ἢ τρικων αἰτηῖς ηας ἦθος δε ασ ἐρ
 ασπazesῶν ἦμος ἐσῶ ἦμος δε πα ὅς παρχη
 αγγελος ἐθ οὔαβ μιχαηλ οἰ ἐ ρατκ nemῖ
 ἕεν ται οὔνοῦ θαι ἐτ οἱ ἢ ῥοτ Μαι δε 10
 ἐν σωτεμ ἐρος ἐσῶ ἦμωοῦ ἄνον δε nem
 πῖνῳ ανσωτεμ ἐ πῆρωοῦ ἢ οὔνῳτ ἢ μῶ
 εὔδοσι ἐμαῶ ἐθεν νοῦἐρνοῦ ἢ φρητ ἢ
 p̄ῶḡ. A. οὔκαταρακτης ἐρωῶ | ἐβολ οὔοῦ ἢ nemβαλ
 ἢ πῖνῳ νικοῦσι nem πῖνῳτ νῖζωοῦτ nem 15
 νῖζιονι λῦαῦ ἐ παρχηαγγελος ἐθ οὔαβ
 μιχαηλ ἐρ ἐρ οὔωῖνι ἢ φρητ ἢ φρη ἐρὸῖ
 ἐ ρατῳ ῥῖθεν εὔφῖμῖλ τῷνκλῆτικῇ ἐρε
 πῖνῖνι ἢ ρατῳ οἱ ἢ φρητ ἢ οὔζοῖτ ἢ βαρωτ
 ἐρφοσι ἕεν οὔχρωῖ ἐρε οὔον οὔσαλλῖγρος 20
 ἕεν τερῥῖχ ἢ οὔῖνῖνι ἐβολ ἐρε οὔον οὔτρο-
 χος ἢ φρητ ἢ οὔζαρῖα ἕεν τερῥῖχ ἢ βαχ
 ἐρε οὔον οὔσταῦρος ῥῖχωῦ Εῳ ἐρ φορῖν ἢ
 p̄ῶḡ. B. οὔζεβσο | ἐσσωτῖ ἐῥοτε θα μῖοῦρωοῦ ἦτε
 πῖκοςμος ἢ οὔθα ἢ κωβ ἢ σοπ ἕαπῖαῦ δε 25
 ἐροῳ ἢ παῖ ρῖτ ανῳθορτερ οὔοῦ ανχα
 τοτεν ἐβολ ἐθε τερῥοτ Οὔοῦ ανῖαῦ ἐροῳ
 ἐρὸῖ ἐ ρατῳ ἐρσωοῦτεν ἦτερστολῖν ἢ οὔωῖνι

ἔβολ ῥως ἐρσολσελ ἢ †ψυχῇ ἢ †εἰμι ἢ
 μακάρια ἐτεμμαγ εὐφῆμια †εὐκλειτικῇ
 εἰρεσι ἔχεν τερεστολῇ ἐθ οὐαβ Παι ρη† δε
 ας† ἢ πεσπῶ ἔρε †εἰκων ἢτε παρχηλῆρ-
 ρῶθ. α. γελοσ μιχανῆλ ταλνοῦτ εἰχεν πεсβαλ | ἢπατε- 5
 ci ἔβολθεν σωμα Οὔοε ἀνσωτεμ ἐ πῆρωογ
 ἢ μῆω εὐ ἐρ ψαλιν εὐσω ἢμος σε πῶς
 σωοῦν ἢ φμωιτ ἢτε μῆμῃ τογκληρονομίᾳ
 ἐσεωπι ωα ἐνεε †εἰκων δε ἢτε παρχηλῆρ-
 γελοσ μιχανῆλ ἐτ χῇ εἰχεν πρῶ ἢ †εἰμι 10
 σε ἐτας† ἢ πεс πῶ ἢ †εἰκων εἰλαι ἢ
 †οῦνογ ἢπ ἐνέμῃ σε ἐτασεωλ ἐ ὅων οὔοε
 ἀνχα †εἰμι ἔεν πῆελαγ ἢτε ἀριστάρχος
 πεсεαι Ἀσωπι δε ἐτανῶωμс ἢμος ἀνὶ ἐ
 ρῶθ. β. †εκκλησιᾶ εἰρεν ἐρ †εὐναεic ἢ πῆεπс- 15
 κοπος ἢ ἐβοῦν ἐ πιτοπος φαι ἢ ὅοηт ἢ εἰηт
 †ηογ δε ἔεν φραν ἢ παρχηλῆρ γελοσ ἐθ οὐαβ
 μιχανῆλ Οὔοε ἐταε ωε ἐβοῦν ἐ πῆεσιλестη-
 ριον κατὰ τερεσῆνῆοιᾳ ἀρηαγ ἐ †εἰκων ἢ
 παρχηλῆρ γελοσ ὅη ἐτασεελαῖ ἐβολθεν πῆνι 20
 ἢ εὐφῆμια εсλῶι ἔεν πῆληρ ἀτῶне εἰε ἢ
 ρωμῇ ἔεν †χορκῇ ἢτε πῆμα ἐθ οὐαβ Πῆεпс-
 κοπος δε ἀρῶω ἐβολ ἐρσω ἢμος σε ὦ μῆρωμῇ
 ἢτε †тракῇ †ηиcос ἀμωμῇ ἢ τετεμῆαγ ἐ
 ρῶ. α. ται μῶ† | ἢ сом ἢτε παρχηλῆρ γελοσ ἐθ 25
 οὐαβ μιχανῆλ Οὔοε ἢ πῆμῶ τηρε βοσι ἐ
 βοῦν ἐ πῆεσιλестηριον οὔοε ἀρηαγ ἔεν νει
 βαλ ἐ †εἰκων ἢτε παρχηλῆρ γελοσ μιχανῆλ

ΠΕ ΩΛΡΕ †ΖΙΚΩΝ ΕΤΕΜΜΑΥ ΤΑΟΥΘ ΕΒΟΛ ΖΑΗ-
 ΧΑΛ Ν ΧΩΙΤ Ν ΠΙΔ Ν ΣΑΝΤΑΣ ΕΥΟΠΤ Ν ΚΑΡΠΟΣ
 ΕΓΖΟΛΣ ΚΑΤΑ ΠΑΙ ΡΗ† ΖΩΣ ΧΕ ΟΥΩΕ Ν ΧΩΙΤ
 ΤΕ †ΦΟΞΙ ΕΤΕΜΜΑΥ ΕΡΕ †ΖΙΚΩΝ ΦΟΤΖ ΕΡΟΣ
 ΖΑΡΑ ΤΕΤΕΝΙΡΙ Ν ΦΜΕΥΙ ΑΝ ΝΘΕ ΕΡΕ ΣΑ ΒΟΥΝ 5
 ΝΙΜΟΣ ΩΩΝΙ ΉΕΝ ΠΙΩΩΝΙ ΕΤΟΥΜΟΥ† ΕΡΟQ ΧΕ
 ΑΠΟΣΤΗΝΑ ΕΤΕ ΠΙΧΑΛΚΩΝ ΠΕ ΝΕΜ ΠΙΡΗ† Ε-
 ρπβ. α. ΤΑΣΩΜΑ ΕΒΟΛ Ε ΠΤΗΡQ ΟΥΟZ ΑC ΕΡ ΑΤ ΧΟΜ
 ΕΜΑΩΩ ΖΙΤΕΝ ΠΙΩΩΝΙ ΝΕΜ ΠΙ ΉΙCΙ ΕΤ ΖΙ ΧΩC
 ΟΥΟZ ΕΤΑCΙ ΉΕΝ ΠΕCΗΩ† Ν ΝΑΖ† Ε ΒΟΥΝ Ε 10
 ΠΑΙ ΤΟΠΟC ΕΘ ΟΥΑΒ ΑCΘΙ ΕΒΟΛΉΕΝ ΠΙΚΑΡΠΟC
 ΝΧΩΙΤ ΕΤ Α †ΖΙΚΩΝ ΤΑΟΥΩΟΥ ΕΒΟΛ Ν CΟΥ
 ΪΒ Ν ΠΙΔΒΟΤ ΕΤΑQCΙΝΙ ΟΥΟZ Α ΤΕΤΕΝΝΑΥ
 ΕΡΟC ΧΕ ΉΕΝ ΠΧΙΝΘΡΕC ΟΥΩΜ ΕΒΟΛΉΕΝ ΠΟΥΤΑΖ
 Ν †ΖΙΚΩΝ Α ΠΙΩΩΝΙ ΕΤ CΑΒΟΥΝ ΝΙΜΟC ΦΟΞΙ 15
 Ν †ΟΥΝΟΥ ΑCΤΟΥΒΟ ΟΥΟZ ΑCΟΥΧΑΙ ΑCΩΕ
 ΝΑC Ε ΠΕCΗ ΕC†ΩΟΥ Ν Φ† ΝΕΜ ΠΙΑΡΧΗ-
 ρπβ. β. ΑΓΓΕΛΟC ΕΘ ΟΥΑΒ ΜΙΧΑΗΛ | ΖΩC ΑΕ ΝΠ ΕCΩΩ-
 ΝΙ Ε ΠΤΗΡQ CΩΤΕΜ ΟΝ Ε ΤΑΙ ΚΕ ΝΙΩ† Ν
 ΩΦΗΡΙ ΕΤΑCΩΩΠΙ ΕΝΟΥΕΩ ΕΝΧΑC ΕΒΟΛ ΑΝ ΤΕ 20
 ΑΡΕΤΕΝΝΑΥ ΔΕ ΟΝ Ε ΠΙΡΩΜΙ ΕΤ ΩΩΝΙ Ε ΠΕQ-
 ΚΡΑΝΙΟΝ ΕQ† ΤΚΑC Ε ΠΕQΟΥΑΙ Ν CΦΙΡ ΝΤΕ
 ΤΕQΛΦΕ ΖΩC ΧΕ ΝΤΕ ΠΕQΒΑΛ Ν ΟΥΙΝΑΜ CΩΤΗΡ
 ΠΑΡΑ ΚΕ ΚΟΥΧΙ ΝΤΕQQΩCΙ ΕΒΟΛΉΕΝ ΤΕQΛΦΕ
 ΟΥΟZ ΕΤΑQΙ Ε ΒΟΥΝ Ε ΠΑΙ ΤΟΠΟC ΕΘ ΟΥΑΒ 25
 ΑQΘΙ Ν ΟΥΚΟΥΧΙ Ν ΝΕΖ ΉΕΝ ΠΙΦΑΝΟC ΑQ ΕΡ
 ρπγ. α. CΦΡΑΓΙZΙΝ Ν ΠΕQΖΟ ΉΕΝ ΦΡΑΝ Ν ΦΙΩΤ ΝΕΜ |
 ΠΩΗΡΙ ΝΕΜ ΠΙΠΠΑ ΕΘ ΟΥΑΒ ΟΥΟZ ΑQΘΙ Ν ΟΥ-

σωβι βεν νη ἐρε †ζικωι ταογδ ἰμωογ ἐβολ
 αρχας ζισεν πμα ἐθ μοκζ ἵτε τεράφε
 αροῦσαι ἡ †ογνογ ογοζ αρωε ηαζ ἐ περην
 βεν ογζιρην Τεν ηαααζι ἐ λω ἱε τεηηαα
 λω ἐβολ ὦ πα βς ογοζ πα μιν μενεα 5
 φ† Ἀληθως ἡθoκ πε πηρεφερζην ἵτε ρωμ
 ηβεν ηεν ηιτεβηωογὶ εκ ἐρ οικονομην ἰμωογ
 τυρογ ἡ πεμθο ἡ φ† Ἀω πε πταῖδ ἐτ
 ρπβ. β. ἐηηλωταῖδκ ἡ βητq ὦ παρχηστρατικός
 ἵτε τχομ ἡ μφνογὶ εἰσωογν σε ἰμον ταῖδ 10
 ωνω ηεν φωκ σε ογν κδζι ἐ ρατκ ἡ σνογ
 ηβεν ἡ πεμθο ἡ πωρονος ἵτε ππαντο-
 κρατωρ εκτωβζ ἰμοq ἐθεε πταζο ἐ ρατq ἡ
 †μετρωμ τυρε Ογοζ τενσωογν σε ἡθoκ
 πε ἐτε περωωι ἡ τοτκ εῳρεκqαι ἐζρη ἐ 15
 πικαταπεταςμα ἵτε φ† ππαντοκρατωρ ατ-
 θεε ἐρ κολν ἰμοκ Μαρειζω ἐρον ωα πα
 μα εηααζι εῳβε πλαγγελοζ ἡ πβς ηαι ρε-
 ωεωι ἡ ωαζ ἡ χρωμ παρχηαγγελοζ ἐθ ογαν
 ρπδ. α. Ογοζ ἡτενχοζ ζων ἡ ηεν ππροφητης δαγῖδ 20
 φαι ἐταρχαζ ηαν ἐβρη βεν ταρχη ἡ
 πλωγοζ ἡτεν σδς ζων ἡ παι ρη† Χε ωαρε
 παγγελοζ ἡ πβς ζικoτ ἡ πκω† ἡ ογον ηβεν
 ἐτ ἐρ ζo† βλ τερζη ογοζ ἡτερηαζμογ
 Μαρენტαςθo ἡ πιααζι ζισεν πηρεqδo ογοζ 25
 πηρεqδι χλομ ογοζ πῆμῶχοζ φαι ἐταqδo
 βεν αρωη ηβεν ἐτ ζηπ ηεν νη ἐθ ογῶηζ
 ἐβολ φαι ἐταqδι ἡ †δωρελ ἡτε ππβλ ἐθ

οὐαβ φαι ἔταρρωῖτ ἐ ἡρῆι ἢ χολδογομορ
 ρπδ. β. ἢ βερὶ φη ἔτ ἐρ οὐωῖνι ἐ κωσταντινοῦ-
 πολίς ἡμαγὰτς ἀν ἀλλὰ νὲμ νι κε ἡσος
 νὲμ τοικοῦμενῆ τῆρς εἰσαχὶ ἐ πα δς ἢ ἰωτ
 ἰωαννῆς πιαρχῆἐπίσκοπος ἢτε κωσταντινοῦ- 5
 πολίς μάλλον δὲ τοικοῦμενῆ τῆρς ὦ νῖμ
 εῶναωφίρῖ ἐ νεκσαχὶ ἐθ μεζ ἢ πωνῆ ἐθ μεζ
 ἢ σολσεῶ νῖβεν ἢ πῆλτικον ὦ νῖμ εῶναω-
 σαχὶ οὐοζ ἢτερ δι ἡπὶ ἢ πα ωαὶ ἢ νεκε-
 ζεῖησις ἔτακ ἐρ ἐζηρηζῖν ἡμωοῦ ὦ πι- 10
 χρῆσοστομος ἐθ οὐαβ ἰωαννῆς πῖλας ἢ νοῦβ
 ρπῆ. α. Ἐκ ἐρ ἐνχρίῶ ἢ ρωκ ἡμῖν ἡμὸκ εῶρε κω
 ἢ πεκταῖδ σε οὔνι ἡμονωχομ ἢ λας ἢ σαρζ
 ἡαςχω ἢ πταῖδ ἢ πεκβίος ἐθ οὐαβ Δκxφῖ
 ὀν ἡανοῦρρωοῦ ἡκωῖπὶ ἀν ἡεν πσῖνῆροῦρακοῦ 15
 σα βολ ἢ τμεῶμῖνι κατὰ φρητ ἐρε δαγῖα
 ἐρ προφῖτεῦῖν ἡλ νενῖοτ ἢ ἀποστολος ἐρχω
 ἡμὸς σε ἀ ποῦῖρωοῦ ωε ἡαῖ ἐβολ ἡῖχεν
 πκαῖ τῆρρ οὐοζ ἡοῦσαχὶ λῡφοζ ωα
 λῡρηxς ἢ τοικοῦμενῆ ἡῶοκ ἡωκ ὦ πῖνῖωτ 20
 ἰωαννῆς αῶ πε πῖμωῖτ ἡε αῶ πε πῖμοῦνας-
 ρπῆ. β. τῖρῖον ἔτ ἡεν τοικοῦμενῆ | τῆρς ἐτεκῆναxῖν
 ἢ ἡητοῦ ἀν ἢ πεκβίος νὲμ νεκεζῖηησις ἔτ
 ἡολx ωα ἐῖρηι ἐ νῆ ἐτοῦμοῦτ ἐρωοῦ σε
 φῡσις σνοῦτ λῡῖ ἡε πενπολίς ἐ πολίς νὲμ 25
 ἡσχεν xωpa ἐ xωpa λῡοῦωτεβ ἢ νεκλογος
 λῡχα ἢ τοτοῦ ἢ φῡλακτηρῖον εῦ ἐρ μελεταν
 ἢ ἡητοῦ ἢ σνοῦ νῖβεν τῖνῶ ἐρ τολμανῖνταxος

ΣΕ ΕΤ Λ † ΟΥΡΩ ΕΡ ΕΞΩΡΙΖΙΝ ΝΙΜΟΚ Ε ΤΑΙ
 ΝΗΣΟΣ ΕΒΟΛ ΖΙΤΕΝ ΟΥΣΥΝΧΩΡΗΣΙΣ ΝΤΕ Φ† Ε
 ΑΚΦΩΝΖ ΝΤΕΝΦΥΣΙΣ ΕΘ ΝΑΩΤ Ν ΦΡΗ† Ν ΝΙΩΝΙ
 ρπζ. α. ΟΥΟΖ ΑΚΘΟΥΘΝΟΝ ΕΜΑΩΩ | ΟΥΟΖ ΑΝΧΩ
 ΝΣΩΝ Ν †ΜΕΤΩΛΜΩΕ ΙΔΩΛΟΝ Ε ΑΝΩΕΜΩΙ Ν 5
 Φ† ΠΙΡΕΦΘΑΜΙΘ ΝΤΕ ΠΙΕΠΤΗΡΩ Ε ΑΚΙ Ε ΤΑΙ
 ΝΗΣΟΣ Ν ΦΡΗ† Ν ΟΥΩΕΜΜΟ ΑΚΩΕ ΝΑΚ ΕΚΤΕΝ-
 ΘΩΝΤ Ε ΟΥΧΟΙ ΕΓΜΟΝΙ ΉΕΝ ΠΙΠΑΛΑΤΙΟΝ ΝΤΕ
 ΠΙΟΥΡΩΟΥ ΕΦΟΠΤ Ν ΕΧΜΑΛΩΤΟΣ Ε ΑΚΑΙΤΟΥ Ν
 ΡΕΜΖΕ Ε ΑΥΤΑΣΘΩΟΥ Ε ΠΟΥΚΑΖΙ ΉΕΝ ΟΥΖΙ-10
 ΡΗΝΗ ΝΕΜ ΟΥΩΟΥ ΣΕ ΟΥΝΙ Λ ΠΙΔΙΑΒΟΛΟΣ ΕΡ
 ΕΧΜΑΛΩΤΕΥΙΝ ΝΙΜΩΟΥ ΙΣΧΕΝ ΩΟΡΠ ΟΥΟΖ ΑΦ-
 ΖΙΤΟΥ Ε ΉΟΥΝ Ε ΠΙΧΑΚΙ ΕΤ ΤΕΜΘΩΜ Α ΠΟΥΡΟ
 ρπζ. β. ΝΤΕ ΝΙΟΥΡΩΟΥ ΕΡ ΣΤΟΛΙΖΙΝ ΝΙΜΩΟΥ ΟΥΟΖ
 ΑΦΟΥΟΡΠΚ Ε ΤΑΙ ΝΗΣΟΣ ΕΘΡΕΚ ΣΩ† ΝΙΜΟΝ 15
 ΕΒΟΛΖΙ ΤΟΤΣ Ν †ΕΧΜΑΛΩΣΙΛ ΝΤΕ ΠΙΔΙΛΒΟΛΟΣ
 ΟΥΟΖ ΑΚΤΗΝΤΕΝ Ν ΔΩΡΟΝ Ν ΠΟΥΡΟ ΝΤΕ ΝΙΟΥ-
 ΡΩΟΥ ΕΖΟΤΕ ΔΩΡΟΝ ΝΙΒΕΝ Ν ΒΑΣΙΛΙΚΟΝ ΟΥΟΖ
 ΟΥ ΠΕ ΕΤ ΣΩΤΠ Ν ΖΟΥΘ ΙΕ ΟΥ ΠΕ ΕΤ ΤΑΙΝΟΥΤ
 Ν ΖΟΥΘ Ε ΝΨΥΧΗ ΤΗΡΟΥ ΕΤΑΚΣΟΤΤΟΥ Ν 20
 ΤΟΤΩ Ν ΠΙΔΙΛΒΟΛΟΣ ΑΚΕΝΟΥ ΕΒΟΛ Ε ΉΟΥΝ Ε
 ΠΙΠΑΛΛΑΤΙΟΝ ΝΤΕ ΠΟΥΡΟ ΝΤΕ ΝΙΟΥΡΩΟΥ ††ΖΘ
 ΕΡΟΚ Ω ΠΛ ΘΣ Ν ΙΩΤ ΕΘ ΟΥΑΒ ΣΕ ΧΑΣ
 ΕΚΕ† ΝΗΙ Ν ΟΥΧΩ ΕΒΟΛ ΕΠΙ ΔΗ ΑΙ ΕΡ ΤΟΛ-
 ρπζ. γ. ΜΑΝ Ε ΟΥΖΩΒ ΕΦ ΣΑ ΠΩΩΙ Ν ΝΑ ΜΕΤΡΟΝ | 25
 ΕΤΕ ΦΑΙ ΠΕ ΕΘΡΕ ΣΑΣΙ Ε ΠΕΚΤΑΙΘ †ΜΕΥΙ Ω
 ΝΑ ΜΕΝΡΑ† ΣΕ Λ ΠΩΙ Ν ΣΑΣΙ ΩΩΠΙ ΣΑ ΣΑ
 ΝΙΒΕΝ ΩΑΡΕ ΠΙΖΟΥ Ν ΣΑΣΙ ΓΑΡ ΕΘΡΕ Κ ΕΡ

ΠΩΩ Ì ΠΩΟΡΠ ÈΤΑΚ ΟΘΜΕΩ ΟΥΩΙ ΓΑΡ ΠΕ
 ÈΤ ΩΟΠ ÒΕΝ ΖΩΒ ΝΙΒΕΝ ΛΟΙΠΟΝ ΜΑΡΕΝ † Ì
 ΠΕΝΟΥΟΙ È ΠΙΛΡΧΗΑΓΓΕΛΟC ÈΘ ΟΥΑΒ ΜΙΧΑΗΛ
 ÌΤΕΝ†ΖΟ ÈΡΟΚ ΧΕ ΕΓΕΤΩΒΖ¹ ÈΧΩΝ ΝΑΖΡΕΝ Φ†
 ΠΙΛΓΑΘΟC ÌΤΕΡΧΑ ΝΕΝ ΝΟΒΙ ΝΑΝ ÈΒΟΛ ΧΕ 5
 ÌΘΟΩ ΠΕ ÈΤΕ ΟΥΟΝΩΧΟΜ ÌΜΟΩ ΝΑΖΡΕΝ ΠΕΝ
 ÒC ΙΗC ΠΧC ΦΑΙ ÈΤΕ ÈΒΟΛΖΙ ΤΟΤΩ ΕΡΕ ΩΟΥ
 ΝΙΒΕΝ ΝΕΜ ΤΑΙÒ |

The last words of this Encomium are wanting.
 After the words وكل كرامة, which = ΝΕΜ ΤΑΙÒ
 [ΝΙΒΕΝ], there is written by another hand الان
 وكل اوان والى ابد الابدین امین.

¹ The Ms. has ΕΓΕΓΕΤΩΒΖ.

SPECIMEN OF THE ARABIC VERSION
OF THE
ENCOMIUM UPON SAINT MICHAEL
BY
ABBA THEODOSIUS OF ALEXANDRIA.

كان انسان فحب لئاله بار من سنهور المدينه
حباً للمصدقات والمعروف (sic) اسمه دوروثاوس وكان
Fol. 35b. لهذا معينه اسمها ثابوستا وكانت هاذد عابده جدّا
كامله في المرحمه والمكبه مثل زوجها وكان لهم
5 قرايين عظيمه علي اسم اله رئيس الملائكة الاطهار
ميكائيل * وكانا منذ زمان يجتهدا شباب وكانا والديهما
قد خلفوا لهما ارض عظيمه بسعة غنا واموال عظيمه
Fol. 35a. وانعام كثيره من الاعنام والبقر والبهائم جدّا مع
بقية زينة هذا العالم وكان لهم الاثنان ذية صالحه
10 لله ورئيس ملايكته الاطهار ميكائيل * وكانوا اذا
بلغوا الي اثنى عشر في الشهر يهتموا بالقرايين من
باكر اليوم الحادي عشر الي اليوم الثاني عشر في
الشهر يرسلوا القربان والخمر الي كنيسة رئيس الملائكة
ميكائيل بنشاط عظيم بغير قواني * ومن بعد هذا
Fol. 36b. 15 يدحوا الاعنام ويرجعوا الي الاهتمام بالطعام بحبه
كما يليق بالشعب ومن بعد تناول من السراير

- المكبيه في اليوم الثاني عشر من الشهر جمعوا كل
المعوزين من الطعام العميان والعرج والمعوزين من الايتام
والارامل والغربا ويقفوا يخدموهم باذتشاط نفس وسعة
روح | وفرح قلب حتي يكملوا الاكل حينئذ يقدموا
5 لهم خمرًا مختارًا ويسقوهم حتي يكملوا الشرب يدهنوا
رووسهم بدهن مكرم قاييلين امضوا بسلام ايها
الاخوة الاحبا لانا قد استحققينا عظم هذه الكرامة
اليوم وهذا المجد العالي بنقل اقدامكم الي منزل
عبيدكم * فيكذا كانوا يعملون في كل اثنى عشر
10 من الشهر حتى ان سيطهم (sic) ذاع في كل مكان من
كورة مصر وكان كثير يفتخرون بهم ويمجدوا الله
خالقهم من اجل مجد اعمالهم الصالحة ويكرموها
وينيكوا ابايهم الذين ولدوهم وكان كل الناس يعظموهم
لاجل قريحتهم الصالحة التي اظهروها باسمه الاله
15 ميخائيل وكانوا دايما هاربين من المجد الفارغ فان
رجاهم كان ثابتا بالله ورييس الملايكة الاطهار
Fol. 37a. ميخائيل * وكان من بعد زمان كبير وهم مواطنين
علي هذا العمل هكذا امر الله ان لا تمطر السماء
علي الارض ثلاثة سنين من اجل خطايا بني البشر
20 حتي قلقت جميع ارض مصر وكل سكانها لاجل شدة
عدم الشيع وموت الجزع كما هو مكتوب * حينئذ تجلّا
Fol. 37b. (sic) كثيرين وماتوا وغنيت الميهايم معا لان ما المذل
لم يطلع ولم ينزل علي الارض مطرا (sic) منذ ثلاثة سنين
وكان هذا الرجل القديس ورجته لم يفتروا مما كانوا
25 يعملوه في كل شهر يطلبوا من الله ورييس ملايكته
ميخائيل قاييلين يا اله ميخائيل لا تنزع قربانك ولا

- كحبتك لنا نحن عبيدك وفيها هم في هذا لم يجدوا عوضا
 Fol. 39a. وكثير من بهائمهم هلكوا فلما كملت سنتين
 واستقبلوا الثالثة فرغ كل شيء لهم وعوزوا ولم يبق
 لهم الا القليل ومات جميع غنمهم سوي خروف
 5 واحد فقال ذلك الرجل العابد لزوجته الطوبانية الم
 تعلمي يا اختي ان اليوم هو الحادي عشر من بابه
 وغدا يكون عيد رئيس الملائكة ميخائيل فلننتقم
 بقربان ندفعه للثانيوم ونذبح هذا الخروف فتهي
 Fol. 39b. عبد رئيس الملائكة الاطهار ميخائيل وان متنا
 10 فنحن للرب وان عشنا فنحن له ايضا وليكون
 اسم الرب مبارك الي الابد فقالت زوجته حي
 فهو الرب يا اخي ان هذا الحزن كايين معي من
 داخل قلبي من قبل امس لكني لم اجد جسارده ان
 اسالك الانى اعلم ما الذى كان منا والان فعظيم هو
 15 فرحي لانك لم تنس قربان الله فاصنع يا اخي كما
 قد قلت فلما كان باكر الثاني عشر من بابه قاموا
 Fol. 40a. سكرًا جدا وكملوا جميع خدمتهم ولم يقصروا شيء عن
 زمان سعتهم ولم يبق لهم شيء خلا قليل دقيق
 ويسير من الخمر وغذيت ثيابهم ما خلا الذي تزوجوا
 20 فيه فقط وكانوا مع هذا يمجدون الله ورئيس
 الملائكة الاطهار ميخائيل بتسابيح وبركات في الليل
 Fol. 40b. والنيار بدموع كثيرة يا تاييلين يا ربنا يسوع المسيح
 عيننا (sic) يا رئيس الملائكة ميخائيل اسال الرب فينا
 لكي يفتح لنا يد نعمته وبركته لئلا ينفى منا رجا
 25 كحبتك وقربانك هذا الذى تقدمه الله على اسمك
 الطاهر يا رئيس الملائكة ميخائيل انت تعلم

- قلوبنا وحببتنا فيك وليس لنا شفيع الا انت انت هو
 5 شفيعنا | منذ صغرنا والي الان تشفع فينا قدام الله
 Fol. 41a. فخلصنا * نحن الان نطلب اليك ايها الميتم الصالح
 ميخائيل رئيس الملائكة الاطهار فان هذا الحزن
 العظيم ادركنا في اخرتنا من بعد ما كنا قد تفررنا
 مع الله ومعك ان لا نقطع قربانك وصدقاتك فليدركنا
 صلاحك * اطلب الي الله ليصنع معنا رحمه
 10 عظيمه | ويخرجنا من هذا العمر الباطل مثل جميع
 ابائنا فهاهوذا انت ترا يا شفيعنا ما قد اصابنا
 لاجل خطايانا وجيد لنا ان نموت الان فان الموت
 لكل احد خير من الحياة بغير ثمرة صالحه ليلا تدوم
 علينا هذه الشدة فننسى قربانك وصدقاتك الذي
 تفررناهم مع الله ومعك ايضا لان المسكنه تصنع اعمال
 15 كثيره تجلب الي الموت وتلدجى الناس | الي الملل *
 Fol. 42a. والان نحن نظهر ضعفنا بين يديك يا رئيس الملائكة
 ميخائيل فلا تنسانا من اجل خطايانا بل اصنع
 معنا كمثل ما هو مكتوب ان ملاك الرب يحسب لجميع
 الذين يخافونه وينتجهم وقال داوود ايضا من
 اجل اقوام انه يقوتهم في اوان الجوع وقال البار ايضا
 20 يطلب خبزا النهار كله والرب يعطى ويرحم | والان
 Fol. 42b. ايها الشفيع الطاهر ميخائيل رئيس الملائكة انت
 ترا كل ما تفعله عبيدك وليس لنا كلام نقوله الا هذا
 فقط انا قد بلغنا ان نموت فاعنا يا الله فخلصنا
 ونقول ايضا هذا القول الاخر نبارك الرب الرب اعظما
 25 والرب اخذ فلتكن مشية الرب وليكن اسم الرب مبارك
 الى الابد امين * وبهذا الكلام وما اشبهه كان

- Fol. 43a. القديسين يقولون | منذ الثاني عشر من بابه
مواظبين الطلب الي الاله ميخائيل الي الحادي عشر
من شهر هاتور الذي يكون صبيحته الثاني عشر
منه يوم العيد العظيم الذي لرئيس الملائكة ميخائيل
5 كما نكن مجتمعين فيه اليوم نعيد معكم يا احبانا
فلما بلغوا وقت الاهتمام بالتربان المقدس عشية
اليوم الحادي عشر ليلة الثاني عشر كل شهر كعادتهم
عاد ذلك الرجل المؤمن | بالحقيقة الي امراته العابده
Fol. 43b. وقال لها يا اختي اذنتي جالسه ماذا تعملين الست
10 تعلمين ان غدا هو العيد هل نسيتي القربان الصالح
او هل ثقل عليك ذكر رئيس الملائكة ميخائيل الكريم
الخلو على قلبك يا اختي لا تكوني عديمة الرجا بالده
فانه هو الذي ينعم على كل احد * فقالت له تلك
الطوبانيه جيدا اتيته بهذا الانفاق المملو فرحا
15 جيدا جلبت لي عزا | وفرحا وغنا النفس وهو تذكار
رئيس الملائكة ميخائيل المكرم بالحقيقه يا اخي ان
من باكر هذا النهار والي الان لم تمتنع دموع
عينى والنار تاكل في احشائي من اجل عيد رئيس
الملائكة الاظهار شفيعنا ميخائيل والان يا اخي انظر
20 ماذا تفعل ليلا يهلك قربانا ويكسر الشئ الآخر
الذي فرغنا ان نفعله | الانا سمعنا المعلم بولس يقول
Fol. 44a. ان الذي يمتدى بفعل الخير فليكمله الي يوم ظهور
ربنا يسوع المسيح وهوذا نكن قد بدينا بالعمل
الصالح فلمنكرص علي كماله فقال لها فما الذي يكون
25 منا يا اختي اذ ليس لنا كفاف في ما نعجزه فقالت
بفرح هوذا عندنا قليل خبز تحب ان نضعه قدام

- Fol. 45 a. | الاخوه وتليل زيت يلقى في الطعام ومسح رؤوس الاخوه
 لكن ليس عندنا دقيق ولا تمح فقال الحقيقه يا
 اختي ليس لنا شيء ولا عندنا خروف نذبحه لكن
 ارادة الرب تكون ليس يطالبنا الله الا بقوتنا كما
 5 هو مكتوب احبك يا رب توتي فجيء ان نعطي قليل
 افضل من ان لا نصنع شيء البتة لكن الذي خطر
 ببالي انا اقولك لك هوذا ثياب كل واحد واحد متا
 Fol. 45 b. الذي للاكليل قد بقوا انا اخذ ثوبي اولاً اشتري
 به تمح للقربان فهو يكفي لقربان الشعب من اجل
 10 الجوع وغلا القمح واذا كان غدا اخذت ثوبك انتي
 ايضاً * وامضي فاشتري به خروف ونذبحه ضيكة
 العيد فانه عيد عظيم لربيس الملائكة الاظهار ميخائيل
 وان وجدنا اكلنا وان لم نجد تجدنا الله * وان نمثنا
 Fol. 46 a. الرب يقبلنا لاننا لم نقطع قربانه فقالت له المرأة الحكيمه
 15 يا اخي ليس ثوبي وثوبك فقط بل ورداي ايضاً واسلم
 نفسي لاجل قربان الرب والصدقه فقال لها بعلها
 جيداً يا اختي لقد اظهرتني قريتك صالحه لكن خل
 رداك لاجل انك تستري راسك به كمثل قول المعلم
 فولس * بعد هذا اخذ ثوبه الذي تناول فيه السراير
 20 المقدسه ودفعه عن القمح ودفع القمح للامنوت (sic) وعاد
 الي بيته بفرح قائلاً قد هميا لنا الرب امر القربان
 فلما كان باكر اليوم الثاني عشر من هاتور اجتمعت به
 المرأة العابده وقالت له قم يا اخي لتاخذ ثوبي
 ولعل تجد به خروف لكي نهبي شغل الاخوه الذين
 25 ياتوا اليها * فاراد ان يعلم قريته فقال ايها يا
 اختي اذا اخذت ثوبك وارادتني ان تباركي فماذا

تصنعني في هذا العيد العظيم اليوم فاذي انا ذكر
اذا مضيت الى مكان وانا هكذا فلا افتضح والمرأة
فلا يمكنها ان تعري جسدها ولا سيما في الكنيسة *
فلما سمعت عابدة الاله هذا الكلام بكثت بمرارة
5 وقالت الويل لي يا اخي الحبيب ما هذا الذي تقول

لي هل افترقنا اليوم وصونا اثنين اليس اذا وانت
جسدا واحدا اليس يكون لي معك نصيب في القربان
اليس اخذنا ايضا جزوا في عيد رئيس الملائكة
ميخائيل لا يا اخي لا تظن بهذا هكذا في قلبك
10 انني اصير عريانة فان الحاضرين في الكنيسة المذكور
والاذنات بالمسيح ثم ملايكة ورووسا ملايكة والشاروبيم
والسارانيم والمخلص في وسطهم وكانت تقول هذا وهي
تبكي بمرارة فلما راي عظم احترام ذفسها قلق

بسببها وفرح لقوة ايمانها * وقال لها قومي فاهتمي
15 بالقربان واريت لنرسلها الي الكنيسة فنضع المايده
مع الخبز القليل واهتمي بيسير من البقل حتى امضي
لعل يعد الله لنا خروف فنجهز للاخوه طعام في

هذا العيد العظيم. ولموت قام باجتهاد عظيم
وفية صالحة بالله ورئيس ملايكنه الاطهار ميخائيل
20 واخذ الثوب وسار طالبا من الاله ميخائيل ان يستقل
طريقه وبينهما هو جايز مر براعي غنم فقال له السلام
لك يا حبيب فقال له الراعي ولك انت ايضا فقل
الرجل العابد للراعي هل اجد عندك اليوم خروف

فان انسان كبير قد جا الينا فقال له الراعي الي
25 كم يكون ثمنه فقال له يكفي ثلث دينار فقال له
الراعي اعطيني الثمن لكي اعطيه لك فدفع له ذلك

- الرجل الصالح ثوب زوجته ثايلا خذ هذه عندك
 الي ثلثه ايام فاذا لم احضر اليك ثلث دينار فخذ
 وانت في حل منه فاجابه الراعي ثايلا وما افعل انا
 بهذا الثوب وليس احد في بيتي يلبس عليه الا
 5 صوف | ورد الثوب الي الرجل العابد فعاد في طريقه
 فolia. 49b. ناكيا بمزارة مفكرا في نفسه ان ماذا يفعل وماذا
 يقول لزوجته وفيما هو ساير في طريقه باكيا وعيناه
 ثقيله من البكاء فنظر قدماه فراي رديس الملايكة
 ميخائيل جاديا راكب فرس اشهب كهتل ارخن
 10 الملك العظيم وملايكة اخر سايرين معه في شبه
 اجناد فخاف جدا | وكان يسعى في الطريق المسلول
 فترك طريق الارخن واجناده * فلما بلغ اليه رديس
 الملايكة الاظهار ميخائيل حيد (sic) بالجمام الذي في
 غم الفرس الي دوروثاوس فوقف وقال افرح يا دوروثاوس
 15 البار الصالح الي اين انت ماضي ومن اين انت
 وانت هكذا لابس هذا الثوب تسير وحدك في
 الطريق فاجاب دوروثاوس ثايلا نكرو ذلك الربيس
 Fol. 50b. السلام عليك انت ايضا | يا سيدي وموالي الربيس
 حسنا كان حجك الينا اليوم فقال له الربيس الذي
 20 هو ميخائيل اليس ثاوبستا حيه * فاجاب دوروثاوس
 ووجهه ناظرا الي الارض من اجل هجد الارخن وقال
 عندك حيه يا سيدي فقال له الامير ما هو هذا
 الذي معك فاجابه دوروثاوس وهو مستحي هي ثوب
 زوجتي فقال له ذلك الارخن ماذا تفعل بها فاجابه
 25 دوروثاوس ان انسان عظيم قد جا الي اليوم ولم
 اجل شيء | يلايمه وليس بيدى ذهب من اجل
 Fol. 51a.

- الزيمان الذي بلغنا اليه اخذتها لاعطيها في ثمن
خروف فلم ياخذها الراعي وليس اعلم ماذا اصنع
وماذا اضع فدام الرئيس * فقال له الارخن الذي
هو ميخائيل فاذا انا ضمنك منه واخذت لك خروف
5 تضيفني اليوم والذين معي * فاجاب دوروثاوس
وقال نعم يا سيدي اجعلني مستحق ان تدخل
فكنت | سفق بيت عبدكم فاجاب الارخن الذي هو
ميخائيل وقال لاحد الملائكة التابعين له اذهب مع
دوروثاوس الي الراعي فقل له قال لك الرئيس الذي
10 جاز بك الساعة ارسل له خروف ثمنه ثلث دينار وانا
اخذ ثمنه في نصف النهار وارسله اليك * فذهب
دوروثاوس مع ذلك الملاك المتشبه بالجند | الي
الراعي على اسم رئيس الملائكة واخذوا الخروف فتنفس
الرئيس الذي هو ميخائيل في دوروثاوس وقال له هوذا
15 الخروف قد حصل من اجل صنيع ذلك الرجل العظيم
الذي اصفته في وليمتك اليوم فانظر لعل تجد لي حوث
لحاجتي فانني لا اكل لحمًا فقال دوروثاوس للارخن
بفرح الله يעדّه لاشترية * | فقال له الارخن باي
20 شي تشتريه فقال له اضع هذا الثوب رهنا حتي اعطي
الثلثين فقال الارخن اذا كان هكذا ضع الثوب عندك
وانا ارسل باسمي واخذ الحوث حتي ترسل له الثمن *
ودعا ذلك الارخن احد الاجناد الذين معه وقال
له اذهب الي المورده وقتل للمصيدين قال لكم الرئيس
الذي جاز بكم | ارسلوا الي حوثًا جيدًا يكون ثمنه
25 ثلث دينار وانا ارسل اليكم الثمن مع دوروثاوس في
نصف هذا النهار فذهب ذلك الملاك الذي هو في

- حلية جندي باسم ميخائيل الي صيادي السم
واخذ منهم حوثاً وجأ به الي الرئيس فقال ذلك
الارضن لدوروثاوس قد كمل الشغل فقال دوروثاوس
نعم يا سيدي | قد كمل كل شيء * فاجاب الارخن
Fol. 53b. 5 وقال انطلقوا فحملوا الخروف والحوث وذهبوا وكان
دوروثاوس يسير وهو مفكر في قلبه من اين احد
ثمن الخروف والحوث مع ما يحتاجه هذا الرئيس من
الخبز والخمر والفرش وكانت افكار كثيره علي قلبه ان
ما هو الذي يصنعه وكان مواظب علي الصلاة الي
Fol. 54 a. 10 الله | ورئيس الملائكة الاطهار ميخائيل قائلاً يا
رئيس الملائكة الاطهار شفيعنا الامين قف معي
اليوم انا عبدك فانك عالم انني صانع هذا كله علي
اسم ربنا يسوع المسيح وكان دوروثاوس مفكر بهذا
وهو يمشي وكان رئيس الملائكة يعلم فكر قلبه وهو
15 متناهي عليه حتي يري قريخته الصالحة فلما بلغوا
الي بيت دوروثاوس قرع | ميخائيل اولاً باب المسكن
Fol. 54 b. فخرجت ثابوستا المرأة الخرد فقال ميخائيل السلام
لك يا ثابوستا المرأة الصالحة حبة الاله ما هو عملك
في هذه الايام فاجابته ثابوستا وعليك السلام انت
20 ايضاً يا سيدي وموالي الارخن حسناً انا بك الله
الينا اليوم ورئيس ملايكته الاطهار ميخائيل ادخل
يا سيدي ولا تقف خارجاً وفيما ثابوستا المرأة العانده
Fol. 55 a. تقول هذا واذا بدوروثاوس زوجها | قد اقبل والخروف
معه والحوث والثوب ايضاً فتركهم امامها فقالت له يا
25 سيدي واخي من اين وجدت هؤلاء وانمت بهم معك
الي هاهنا ولا سيما انا انظر الثوب معك فقال لهما

- دوروثاوس الارخن استوهبني انا ودفع لي هولا فقلت له ثاويستنا حسناً انا الله الينا اليوم بهذا الرئيس ورئيس الملايكة الاطهار ميخائيل والذين معه بالحقيقه نعد | للذين قد ضمنونا وكانت تقول هذا Fol. 55 b.
- 5 بفرح فقال الرئيس الذي هو ميخائيل هوذا انا اذهب الي القداين فان اليوم عيد رئيس الملايكة الاطهار ميخائيل وقد حان الوقت فاجلسوا انتم وهياوا المكان جيداً اما الخروف فاذهبكوه والحوث فلا تدنوا منه الي ان احضر اعمل فيه ارادتي فقالوا يكون كما امر سيدنا
- 10 وذهب عنهم فانما هم | فلم يعلموا من هو لكنهم كانوا Fol. 56 a.
- يظنوا انه رئيس ارضي فقال دوروثاوس لزوجته ثاويستنا ما الذي نصنعه وما الذي نفعل تحت هذا الرئيس ومن اين نجد خبزا يصلح لكرامته دعيني اتسول اليوم لنصنع ما نقدر عليه * فقالت له زوجته يا اخي
- 15 ان الله لا يتخذ عنا قم لعل نجد انسان يذبح الخروف ونجهز الة | البيت فصنع كذلك فقالت له Fol. 56 b.
- ايضاً قدّم القليل الخمر لنعلم هل يصلح للارخن ام لا * فذهب وفتح فم المطموره فوجدها مملوه خمر الي الباب فذعر دوروثاوس وعاد الي زوجته وسالها
- 20 فانيلاً هل احد احضر خمر الي هنا من حين خرجت فقالت له حي هو الرب ان من حين الوقت الذي اخرجت فيه القليل الخمر الي القربان اليوم لم يفضل شي في | المطموره سوا صرف واحد داخلها فقال لها Fol. 57 a.
- فانني حتي ننظر كمول الامر ثم عادوا ليخرجوا قليل زيت لاجل النفقه ومسح رووس الاخوه * فلما دخلوا الي مكان الزيت وجدوا سبع صرف زيت مملوه الي

- فوق وامطار مملود من كل شىء من جميع ما يعوزد
 Fol. 57 b. البيت * سمن وجبن | وعسل وخل وبقية ما يكون
 في البيت اما هو فوقع عليهم الخوف من بعد ذلك
 دخلوا الي قيطونهم فوجدوا صندوق مملوا من كل
 5 صنف من القماش المكرم يفوق من عرسهم وايامهم
 الاولي بعد هذا مضوا الي موضع استعداد الخبز
 فوجدوا خبزاً سخناً مختاراً فعملوا للموت بالنعمة التي
 جاثتهم فمجدوا الله | ورئيس الملائكة ميخائيل *
 Fol. 58 a. فقال دوروثاوس لثاويستا زوجته ان الله قد اعد
 10 لنا كل شىء تعالي نغرش للارخن لان الوقت دنا من
 حضور القداس (sic) الطاهر فصبوا كل شىء وعرشوا عرش
 عظيم كبير كما يليق بكرامة الرئيس ونصبوا مايدد
 للاخوة كما جرت عادتهم ولبسوا عليهم خلل مختار
 15 ومضوا الي الخدمة المقدسة | في كنيسة رئيس الملائكة
 الاطهار ميخائيل وهم فرحين فرح عظيم جدا فلما
 دخلوا الاثنين الي الكنيسة سجدوا امام الاراديون
 وصلوا لله بشكر عظيم وسبكوا امام صورة رئيس
 الملائكة ميخائيل قائلين نشكرك يا ربنا يسوع
 المسيح وابيك الصالح والروح القديس الي الابد
 20 امين ونبارك رئيس ملايكتك الاطهار ميخائيل لاسد
 لم تكتم | رحمتك عنا ولم تنس قراييننا لكن ارسلت
 Fol. 59 a. الينا تكتنك سرعياً * بعد ذلك تناولوا من السراير
 وتبلوا السلام واسرعوا وخرجوا امام الاخوة وجلسوا
 ينتظروا الرئيس باجتهاد عظيم وجمعوا النساء والرجال
 25 حتي امتلا المكان ذكور واناث وكان دوروثاوس
 وثاويستا مشدودين (sic) | قيام يخدم موهم في كل شىء
 Fol. 59 b.

يعوزوه فحتفلين بالخمير الجيد والنفقات المختارة
وفيما هو هكذا وإذا بالربيس الذي هو ميخائيل قد
جا واجناده معه وقرعوا الباب فاسرع دوروثاوس
وثاوبستنا وخرجوا بفرح وفتكروا الباب وتبلوهم
5 قايدين حسنا استحققينا مكيك الينا اليوم يا سيدنا

الربيس واجنادك حقاً ففرح اليوم | الاله اليوم العظيم
عيد سيدنا ربيس الملائكة الاطهار ميخائيل ادخل
ايها الرجل المبارك الله يفرح معك فلما دخل ذلك
الربيس وجدا (sic) المكان كله مملوا رجال ونساء صغار
10 وكبار صار كمن هو متعجب وقال لدوروثاوس وثاوبستنا
ايها الاخوه ما حاجتكم بكثرة هؤلاء الجموع الرجال
والنساء الذين انا اراهم هكذا ليس قد حملتم
نفوسكم ثقل عظيم | اليوم من اجل مكيكنا اليكم

ليس اذتم ترون هذه الشده الان كان هذا ينبغي
15 ان يصنع في زمن الرخا فقالوا يا سيدنا الربيس
اغفر لنا فاذنا لم نحمل نفوسنا ثقل من اجلك
لكننا نشكر الله وربيس ملايكته ميخائيل لان كل
الذين تراهم ليس احد منهم غريب منا لكن كلهم
اقربانا وكلنا جميعنا واحداً في الله وكافوا اوليك

20 القديسين يقولون هذا وميخائيل ربيس الملائكة
يفرح معهم ليكمل همتهم ومن بعد هذا دخل مع
الذين معه الي المكان الذي هيوه له فلما دخلوا
اجلسوا ربيس الملائكة علي كرسي فقال لدوروثاوس
احضر الخبث من قبل ان تعملوا فيه شيئا فلما
25 احضروه قال لدوروثاوس اجلس وشق بطنه. ففعل
كذلك فقال له الربيس اخرج..... رانه فاخرجه واذا

- Fol. 61 b. هو عظيم جدّا فقال له وما هو هذا يا سيدي
فقال له افتحه فلما فتحه دوروثاوس وجد فيه صرّ
داخله مكتومه بخواتيم فتعجب دوروثاوس فيما كان
وقال ما هو هذا يا سيدي الربيس فقال له الارخن
الذي هو ميخائيل ان الحيطان الكبار هم هكذا يبتلعوا
كل شي يحدوه في المباد لكن افتح الصرّ حتي تري
Fol. 62 a. ما الذي هو داخلها فقال له دوروثاوس يا سيدي
وكيف يبتلعها وهي مكتومه فمد ميخائيل ريس
الملايكة يده واخذ الصرّ واذا هي مملوءة ذهباً
10 مختاراً فعدّم فوجدتم ثلثمائة دينار وثلثة قراريط
فناخذهم وزرع عينيه الي السماء وقال انت عادل يا
رب واحكامك مستقيمه ولا يحزون المتوكلين عليك
Fol. 62 b. فقال الربيس لدوروثاوس وثاوبستا زوجته تعالوا
امامسي ايها الاخوة الاحبا الاكلمكم لانكم اناس
15 متواضعين ومن اجل انكم تعبتم بزياده الاجلي اليوم
في حجي اليكم ها الله قد اعطاكم هذا الذهب بيذه
الخواتيم لان هذا هو مال سيدي الملك وهذه خواتيمه
والان فعوض حبيبتكم وتعبيكم مع جنس البشر الذي
Fol. 63 a. صنعتهم معي ومعهم اليوم | انعم الله عليكم بيذه
20 الثلثمائة مثقال وهذه الثلاثة اثلاث خدّم اعط
واحد للمراعي وواحد للمسماك عوض الحوت وخذ
هذا الاخر ادفعه عوض القمح الذي دفعتم الشوب
عنه امس واعطيتموه للمقربان فثخروا وسجدوا امام
الربيس اعني دوروثاوس وthaوبستا واجابوا تاييلين
25 ما هو هذا الذي تقول لنا يا مولانا وسيّدنا الارخن
لعلك ائمت الينا فكن عبيدك لناخذ منك شي

- اليس واجب علي كذ انسان ان يخدم اجناد الملك
اليس اذت مُسلط علي اجسادنا لكي تصنع فينا
ارادتك الا قتال شي من نعمة الله وكرامته اما تعرف
ايها السيّد الربيس مقدار هذا العيد العظيم اليوم
5 وان هذا الخبز القليل الذي اكلته مع اقاربنا ليس
هو لنا لكنّه لله ولربيس ملايكنه الاطهار | ميخائيل
Fol. 64 a. الذي نحن نعيّد له اليوم * لكن ان كانت هذه
ارادتك يا سيّدنا الربيس فنحن نأخذ هذه الاثلاث
فقط عوضاً عن الخروف والحوث والاخر نخلص به
10 الشوب كما اشرت * فاجابهم الربيس الذي هو
ميخائيل وقال بالحقيقه وحق حياة سيّدك الملك لا
بد ان تأخذوهم كلهم ولا تفضلوا منهم شيء وان
Fol. 64 b. كنتم تخافون من سيّدك الملك | ليلاً يسمع فيغضب
اذا احتجّ عنكم عند سيّدك الملك وارضى قلبه ان
15 ينعم عليكم بكرامات اعظم من هذه واريد ان تعرفوا
الحق انّ ليس هؤلاء فقط نصيبكم منى اعطيه اليكما
لكن اذا رجعت الي مدينتي انا اوهبكم (sic) روس مالكم
وكرامات عظيم اعظم من هذا لكن اتبلوا هذا فانه
Fol. 65 a. فايده * | فتعجب دوروثاوس وثاوبستا زوجته لما
20 سمعوا هذا وقالوا له نطلب اليك يا سيّدنا ان لا
تضحك بنا نحن عبيدك ولا تكلمنا بما يفوق
طبيعتنا متى جيّت الينا يا سيّدنا واعطيناك ذهب
حتى نأخذ فايده منك بالحقيقه لم نراك قط يا
سيّدنا ولم تدخل بيتنا ابداً ومتى راينا وجهك غير
25 اليوم فكيف تقول انك اخذت منا شيئاً | فاجاب
Fol. 65 b. الربيس وقال اسمعني لاخبركم متى دخلت الي بيتكم

- من وقت ماتوا ابايكم وورثتم اموالهم ونكاسهم *
 من ذلك الوقت والي اليوم انا في بيوتكم مره في
 كل شهر ومن بعد مضيي قرسلون الي مديننتي
 كرامات عظيمه الي سيدي الملك وقد فرغ ان يكتب
 5 اسمائكم عليهم جميعهم الي حين حضوركم عند | Fol. 66 a.
 سيدي الملك يعطيها لكم متضاعفه فاجاب دوروثاوس
 وثالوبستا تايلدين نطلب اليك ايها السيد الارخن
 اصنع معنا معروفنا وعرفنا اسمك لاننا مذعورين من
 اجل الكلام الذي قلته لنا فاجاب الربيس الذي
 10 عم ميخائيل وقال لهما انا اعلمكما باسمي واسم مديننتي
 ان اردتم ان تسمعوا * انا هو ميخائيل ربيس
 السمايين والارضيين انا هو ميخائيل ربيس اجناد
 قوات السموات انا هو ميخائيل ربيس الدهور النيرد
 انا هو ميخائيل القوي مفرق الحروب كليها امام
 15 الملك انا هو ميخائيل فخر السمايين والارضيين انا
 هو ميخائيل العظيم الذي تحنن الله جميعه (sic) ساكنه
 فيه انا هو ميخائيل كرسي المملكة السمايه * انا
 20 هو ميخائيل ربيس الملائكه | الواقعين بين يدي
 الله انا هو ميخائيل الذي يقدم قرايين وكرامات
 الناس الي الله الملك انا هو ميخائيل الماشي مع
 الناس الذين رجاهم بالرب * انا هو ميخائيل ربيس
 الملائكه المهتم بكل المشريه باستقامه وخدمتكم
 25 انتم ايضا منذ صغركم والي الان ولا افتر عن خدمتكم
 الي ان تبلغوا الي ملكي المسيح الغير زايد كما
 25 خدمتموني انا ايضا وسيدي بقوة عظيمه هل انسي
 قرايينكم او اترك عنى كراماتكم وصدقاتكم الذي

- تدفعوهم لله على اسمي * اليس انا كنت واقف
بالامس في وسطكم اسمع ما كنتم تقولون مع بعضكم
Fol. 68 a. بسبب عادتكم في القربان والعيد اليس كنت معكم
في الوقت الذي بكيتم فيه وطلبتم اليّ وقلتم اسال
5 الله ان ينقلنا من هذا العالم من قبل ان ينقطع
عنا رجاء صدقاتك اليس انا كنت اراكم في الوقت
الذي اخرجتما ثياب بركتكما وابعتموهم من اجل
قرباني * اقول لكما انني موجود في هذا جميعه
Fol. 68 b. معكما ولم انس شيئا مما دفعتموه من منذ صغركما
10 والى الان لكني معترف بهم الجميع عنكم فدام الله
الذي هو ملكي * بالحقيقه قد اخذتم مراحمكم مثل
هابيل ونوح وابرهيم لانكم دفعتم باستقامه طوباكما
والخير يكون لكما مثل اسمايكما كذلك ايضا بركاتكما *
لان تفسير دوروثاوس هو قربان الله وتفسير ثاوبستا
15 هي المؤمنه بالله انا هو رئيس الملائكه ميخائيل
القايم | بين يدي الله وقد صرت شفيعا فيكما عند
Fol. 69 a. الله انا هو ميخائيل الذي اخذت صلواتكما وطلباتكما
وقرايينكما ومراحمكما واصعدتهم الي الله وهكذا ايضا
فرنيليوس انا الذي مضيت اليه واعلمته طريق الحياة
20 من قبل المعمودية التي نالها من بطرس الرسول
العظيم لا تخافا فانني لا افارقكما وقد اقتربت منكما
Fol. 69 b. عند سيدي بسبب قربكما مني ومن اجل مكبتكما
العظيمه في لانه مكتوب اقتربوا من الله يقترب الله
منكم والان يا دوروثاوس وثاوبستا اقبلا اليكم القوة
25 والرحمة من يدي لانني قد فرغت ان اقول لكما ان
هذه الفايده والتاج في يروشلیم السماويه مدينة

ملك السمايين والارضيين * قد فرغت ان اشكر
 لكم قدام الله عوضاً | من قرايينكم وصدقاتكم *
 فلما قال هذا اعطاهم الذهب والسلام وصعد الي
 السماء والملايكة وكان دوروثاوس وثاويستا ناظرين
 5 اليه بخوف حتى دخل الي السماء بسلام من الله
 امين فصنع دوروثاوس وثاويستا كما امرهما رئيس
 الملايكة الاطهار ميخائيل واكملوا العيد بفرح واكلا
 Fol. 70 b. ومتجداً الله | ولم يكسلا في عملهما ومراحتهما التي
 يصنعانها باسم اله ميخائيل حتي اكملوا عمرهما *

SPECIMEN OF THE ARABIC VERSION
OF THE
ENCOMIUM UPON SAINT MICHAEL
BY
SEVERUS, BISHOP OF ANTIOCH.

فاسمعوا لاعلمكم هذه الاعجوبة العظيمة التي
كانت بقوة الله ورئيس الملائكة الاطهار ميخائيل
وتطلباته التي اخبرنا بها من جهة اناس مؤمنين
بها * كان انسان كاتب يسمى اولاً قطس من اهل
5 كورة | انتيكي وكان غنياً جداً وكان له اموال كثيرة
ولم يكن يعرف الله لكنه كان كافراً يعبد الشمس وكان
هذا مقيماً بين ائمه وكانت ارادة الله خلاصه * فلما
كان مرة وقد حمل تجارته في سفينة ومضى الي
مدينه من كورة فيلبايس تسمى فلونيه وكانت عبادة
10 الله في هذه ظاهره فلما دخل اليها | في الاول من
شهر هاتور فاقام في المدينه ليبيع تجارته فبلغ الي
اليوم الحادي عشر من شهر هاتور فلما كان وقت
الظهيرة في ذلك اليوم اجتاز ببيعة رئيس الملائكة
ميخائيل فراها وهي مزيّنه بالقناديل والشموع تعجب
15 جدا وجلس في ذلك المكان وكان بتدبير من
الله لينظر كمال الامر فلما كان المساء نظر الي كل

- Fol. 93 a. الشعب الذين اجتمعوا بذلك المكان يصنعون الخافا
ويقولوا تراثيل حملوه فتعجب الرجل ومن زيادة
تعجبه رقد علي باب البيعه فاجتمع الكهنه وبقية
الشعب ايضا في الليل ليعملوا العيد * فتعجب
5 الرجل ايضا جدا لاجل ما سمع فلما كان باكرا حضر
ذلك الرجل الي اثنين مسيحيين سكان في تلك
المدينه وطلب اليهم قايلا * يا اخوتي ما الذي كان
وما هذا الرسم الذي كان في هذه المدينه اليوم
فقالا له اوليك ان اليوم الثاني عشر من هاتور وهو
10 عيد رئيس الملائكه الاطهار ميخائيل لانه هو الذي
يطلب الي الله عنا ان يغفر لنا خطايانا وينقذنا من كل
شر فقال لهما الكاتب واين هو ذلك لا تكلم انا ايضا
معه واطلب منه ان ينقذني من كل شر فاجابا وقالا
له ليس يمكنك ان تراه الان حتي | تصير كاملا لكن
15 ان اردت ان تصير مسيحيًا فاطلب منه وليس العبد
فقط تراه بل وسيدده ايضا تنظر وتتعجب من عبده
وهو ينجيك من كل شر فقال لهم ذلك الكاتب يا
اخوتي اطلب اليكم ان تاخذوني معكم باكرا واصبر
نصرانيا وانا اعطيكم دينارا لكلا واحد لان قلبي
20 قد مال الي معبودكم فقال له الرجلين | ليس تقدر
تصير مثلنا حتي يصلي عليك انبنا الاسقف ويرشمك
ويعمدك باسم الاب والابن والروح القدس فتصير
نصرانيا لكن طول روحك حتي ينفزع ابينا الاسقف
نحكلك اليه ويصيرك مثلنا اما هو فصنع كما قال له
25 وتاذا ذلك اليوم وفي الغد اتا اليهما وقال لهما يا
اخوتي الصالحين اتبلاني اليكما لكي الله | الذي فلتما
Fol. 95 a.

- لي من اجله يعطيكم اجركما فاتيما به اوليك الرجلين
المؤمنين الي الاسقف واعلماه بكلما كان فقال الاسقف
لذلك الرجل الكاتب من اي كورة انت فقال له اذا
من كورة انتيكي فقال له الاسقف قلبك راضي بان
5 تصير نصرانياً فقال ذلك الكاتب نعم يا ابي فان
Fol. 95 b. الذي قد رايتهُ وسمعتهُ في هذه المدينة اضطرني ان
اصير نصرانياً فقال له الاسقف اي الة تعبد فقال
له انا اعبد الشمس فقال له الاسقف فاذا غابت
الشمس عن الارض وتلحقك شدة غايب تجدوها
10 لتعينك فقال له الكاتب يا ابي لتدركني رحمتك
وتعبدني انا اطلب اليك ان تصيرني نصرانياً مثل
رجال هذه المدينة كلهم فقال له الاسقف فهل لك
Fol. 96 a. زوجه | او بنون امّا هو فقال له ان زوجتي واولادي
في مدينتي * فقال له الاسقف ان كان نعم فليس
15 نباركك الان ليلاً لا يرتضوا زوجتك وبنوك بهذا
فيصير بينكم شقاق مع بعضكم البعض ويفترقوا
منك واما ان تحسدوك العباد والصبغة التي نلتها
Fol. 95 b. فان المخالفة الاولى لم تكن الا بالمرأة لكن | ان
ارتضوا بهذا فتعالوا لاجعلكم مسيحيين فلما سمع
20 الكاتب هذا فرح جداً حينئذ قبل من الاسقف
البركة وخرج واستعد ليضحي الي مدينته وان الشيطان
مبغض كل خير لما علم ان الرجل قد مال بقلبه
الي الله حسده ولما توسط البحر اقام عاصف شديد
الي ان صارت الامواج يعلوا السفينة حتي عن قليل
Fol. 97 a. كادت تغرق ويموت كل من فيها فصرخ ذلك الرجل
الكاتب قايلاً يا سيدي يسوع المسيح عيني في

هذه الشدة العظيمة وانا اومن بالمجد العظيم الذي
رايته في بيعة رئيس الملائكة الاطهار ميخائيل الانى
انا واهل بيتى مقبلين لنكون نصارا الي يوم موتنا
وفي تلك الساعة جا اليه صوتا قائلا لا تخف فليس

5 شئ من الشر | يصيبك ففي الساعة صارت الامواج
الي سكون وهدات السفينة وسارت مستقيمة وبامر
الله وصل الي مدينته ولم يصيبه شئ من الشر فلما
دخل الي بيته فرح فرحا عظيما وقص على اهله
الاعجوبة التي كانت في البكر وكلما كان منه في
10 مدينة قلونيه * ثم قال لهم ايضا بالحقيقة ان

الشمس التي نخدمها ليست هي الاله بل هي عبده
للاله العظيم السماني يسوع المسيح ابن الله الحى
ذاك الذي هو اله الكل الذي به كان كل شئ وكلمهم
ايضا بكرامة رئيس الملائكة الاطهار ميخائيل فتعجب
15 ابنه الاكبر عجباً شديداً ثم عاد الرجل الي زوجته
وقال لها ان كنتي انتي تطيعيني فتقومى تعالي معي
ونصير نصاري ونتعبد للمسيح من غير ان نشك |

20 البتة وان كنتي غير راضيه فاننا اتركك وهوذا قد بقى
لي ثمانية الف مثقال اعطيك منهم الف مثقال
وابقى في عبادتك وانا امضى لكي انال مغفرة خطاياي
فقال له زوجته جيداً يا اخي وسيدي بالحقيقة كل
طريق تمضى فيه انا ايضا الي معك والموت الذي
تموت به انا ايضا اموت به * وهكذا جهزوا كل مالهم

وركبوا واتوا الي مدينة قلونيه | بمعاودة الله لهم
25 فمضوا الي الرجلين الاولين فسلموا عليهما واعلموهم
انهم قد حضروا ليصيروا نصاري واوليك ادخلوهم

- الي الاسقف واعلماه ان هذا ذلك الرجل الذي اتنا
 زمانا لكي يصير نصرانيًا فيها هو قد اتنا وزوجته
 وبنيه لكي يصيروا مسيحيين ففرح الاسقف فرحًا
 عظيمًا جدًا من اجل رجعة نفوسهم * فلما دخلوا
 5 اليه قال لهم نعم انتم بالحقيقه تريدوا ان تصيروا
 نصارا فاجابوا بتواضع ثايلين بمشيئة الله يا ابينا
 وصلواتك المقدسه حينئذ امر الاسقف ان يهتوا الاردن
 في بيعة رديس الملايكة ميخائيل ووعظ الرجل وزوجته
 واربعة اولاده وعبيدهم ثم عمدهم باسم الاب والابن
 10 والروح القدس وكان اسم الكاتب اولًا كثنسون فغيره
 واسماه مثاوس ودعا اسم زوجته السلامه * واربعة
 اولادهم اسما الاول يوحنا والثاني استفانوس والثالث
 يوسف والرابع دانيال ثم تقدم القديس ونالهم
 من السرير المقدسه جسد وهم ربنا يسوع المسيح *
 15 ومن بعد الصبغة اقاموا شهر ايام عند الاسقف
 وهو يعظهم بكلام الايمان المستقيم فانما مثاوس
 Fol. 100b. الكاتب من زيادة الفرح الذي ادركه دفع ستماية
 مثقال لبيعة رديس الملايكة عن خلاصه بعد هذا
 تزودوا البركة من الاسقف ليمضوا الي مدينتهم
 20 فشبّعهم رؤسا المدينه وجميع الشعب بفرح عظيم
 وبمشيئة الله ورجعوا الي كورتهم مسترشدين برديس
 Fol. 101a. الملايكة الاطهار ميخائيل فلما مضوا الي بيوتهم
 صنعوا عيدًا عظيمًا لاهلهم وفرقوا صدقات عظيمة
 للمعاجزين والارامل والايتام وكان اهل الكورة يتعجبون
 25 منهم وكان اسمهم في فم كل احد وكانوا يضوا في
 جميع تلك الكورة بسيرتهم الحسنه فلما كان من بعد

- انقضا شهرين ايام تنجّ الانسان المختار مثاوس
 وصل الي الساعة الحادية عشرة واخذ اجرة النهار
 كآله بطلبات رئيس الملائكة ميخائيل فآما اولاده
 الصغار وآتهم فلم يملّوا من الخيرات التي يصنعوها
 5 أكثر من زمان حياة آبيهم فآما الشيطان وجنوده
 فلم يحتمل ما كان يرا من الخيرات التي يصنعوها
 هؤلاء القديسين بل اقام اهل المدينة عليهم وجعلهم
 يبغضونهم بغضه شديد فقاموا عليهم واخذوا اموالهم
 بالظلم وكلّما كان في مخازنهم * فقال يوحنا آله
 10 واخوته آما ترون آنا قد تعبنا جدّا من حين مات
 آبينآ فقوموا بنا فترك هذه المدينة ونمضي الي
 مدينة المملكة ونسكن هناك فآذه مكتوب في الانجيل
 المقدّس اذا طردوكم من هذه المدينة فاهربوا الي
 15 اخري وها هوذا آم قد طردونا واتعبونا فلتكن ارادة
 الرب علينا وهكذا قاموا في خفيه واخذوا بقيه ما
 فضل لهم وذهبوا الي مدينة المملكة وسكنوا هناك
 وكانوا يقولوا يا اله رئيس الملائكة ميخائيل كن لنا
 عونًا ثم زادوا علي صدقاتهم التي كانوا يعملوها
 20 اولآ فلم يحتمل الشيطان هذا لكنه قلق لآنه كان
 ينظر ان القديسين يعطوا الصدقات بامانة ولم
 يعلم ان رئيس الملائكة الاطهار ميخائيل كان يفتحه
 25 وهو فكان يزيّر كالاسد فلما مضت ايامآ قليلا دخلوا
 حراس المدينة وسرقوا دار ارخن المدينة الاعظم
 واخذوا له اموال عظيمة فاعلم ذلك الارخن الوالي
 المسلط علي تلك المدينة بهذا فسأل الوالي عن
 الامر من نواب المدينة وآن النواب مسكوا الحراس

Fol. 101b.

Fol. 102a.

Fol. 102b.

Fol. 103a.

- Fol. 103b. وكلفوهم ان يبتكثوا عن اذية ذلك الرئيس وفيما هم مضطربين لهذا الامر واذا الشيطان قد تشبه بافسان وصار يمشى في المدينة كلها ويصرخ قايلاً انا اعرف من سرق اذية سيلون الارخن * لآتى ارا هولاي الاربعة 5 صبيان الغربا الذي اتوا الي هنا في هذه الايام ثم الذي دخلوا الي البيت وسرقوه انا اعلم بالحقيقة ان الامر هو هكذا منذ سكنهم هذه الكورة وان رجال تلك المدينة لما سمعوا هذا اعلموا به الوالي وفي الساعة جذبوهم بشعور رووسهم كما امر الوالي 10 وجاؤ بهم امامه وكانوا يجذبوهم بلا رحمة وكانت امهم يمشى خلفهم وتبكي وتعزيهم قايلاً * لا تخافوا يا اولادي لان الله الذي امنا به وعظيم رووسا ملايكنه الاطهار ميخائيل قادر ان يخلصكم من كل شر ومن الذي كذبوا عليكم بسببه وفيما هي تنكلم بهذا Fol. 104b. 15 كان نحوهم صوتا من السماء قايلاً لا تخافوا فاني لا ادع شيئا من الشر يصيبكم انا هو ميخائيل حافظكم من كل شر وفيما هم قيام امام الوالي وهو يسالهم واذا برئيس الملايكة قد تشبه بوزير الملك واتا من بعد فلما راه الوالي قام ووقف له وطلب اليه ان ياتي 20 ويجلس لكي يسمع هو ايضا هذا الاحتجاج اما هو فجلس * فامر القايد ان يقدم اليه الصبيان فقال لهم لعلكم ان تردوا عملة الارخن اليه من قبل ان اعد بكم اما هم فاجابوا قايدين حتى هو الرب الاله المسيحيين وجد اعظم رووسا ملايكنه الاطهار ميخائيل 25 لم يتفق لنا مثل هذا الامر ابداً فقال رئيس الملايكة ميخائيل للوالي انا اعرف كيف يظهر الحق * ليملك Fol. 105b.

- الاصغر في اخوة هؤلاء القوم ويدخل به الي دار رئيس
الحراس الذي قلبه متعوب هؤلاء الناس ويصرخ
قايلا باسم سيدي يسوع المسيح تظهر عملة سيلون
الارخن هذه التي اهتمونا بها ففي تلك الساعة يظهر
5 الحق * ولموت امر الوالي ان يؤخذ الابن الاصغر
Fol. 106a. ويدخل به الي دار رئيس الحراس كما قال رئيس
الملايكة ميخائيل ثم صرخ قايلا باسم سيدي يسوع
المسيح ورئيس الملايكة الاطهار ميخائيل تظهر عملة
سيلون الارخن * وفي تلك الساعة كان صوتا وكث
10 احد يسمعه انزلوا الي اسفل الدهليز فتجدوا كل
شيء هؤلاء الصبيان ابتريا كل ذنب فنزلوا الوقت
الي اسفل الدهليز فوجدوا العملة كلها واعلموا
Fol. 106b. الوالي بالذي كان فتعجب جدا فحول وجهه مستحيا
ان كيف يقول الذي كان لذلك الوزير الذي هو
15 ميخائيل ثم لم يعلم الي اين مضي حينئذ تعجب
جدا واطلق الاربعة صبيان وهم يريين فدخلوا الي
بيوتهم وهم معجدين لله ورئيس الملايكة ميخائيل
فاما القديسين فلم يملوا من الخيرات التي يصنعوها
مع كل احد حتى ان الجميع تعجبوا من سيرتهم
20 الصالحة وكان ايضا من بعد زمان مذ كان هذا
Fol. 107a. سعى انسان في رجلين عند الملك ان له عليهما
دين قديم * فسلم الملك الرجلين الي اجناد حتي
يعطيه كل منهما مائة مثقال ولم يكن لهما ما يعطوه
وان القديس يوحنا وجدهما صدغه فراء الاجناد
25 يقتلان الرجلين بغير رحمه فقال للاجناد ما هي
Fol. 107b. العلة التي انتم تضربون هذين الرجلين بسببها

فقال له الاجناد انهم ممسوكين على مائة مثقال كل واحد منهم فقال لهم فاذا اخذتم المائتي مثقال تطلقوهم فقال الاجناد نعم واذا لم يعطونا اياهم فسنقتلهم فطلب يوحنا الي الجندان يتناثوا قليلا 5 الي ان يعود اليهم اما هو غمضى واحضر المائتي مثقال ودفعها لهم وعثق اوليك الرجلين والاربعة اجناد المترسمين بهما دفع لكل واحد منهم مثقال فلم
 Fol. 108 a. تحمل الشيطان عدو كل صدق بل امتلا حسد علي القديسين من اجل اعمالهم الحسنة فاتار عليهم 10 تجارب صعبة جدا بزيادة وهي هذا وكان من بعد هذا استضاف رجل من اهل تلك المدينة برجل صديق له وكان المساء وكان ذلك الرجل ساكن بجانب بيت اوليك القديسين فلما اكلوا وشربوا قام ذلك الرجل ليذهب الي بيته | وبينما هو ماشي في شوارع
 Fol. 108 b. 15 المدينة فلدغته عقرب فوقع ميتا في الساعة ولم يعلم انسان بما كان وفيما كان حراس المدينة يطوفوا مع اصحابهم وجدوا ذلك الرجل ميتا فاتوا بسراج وفتشوا جسده ولم يعلموا بما كان منه ثم كفنوه فلما كان باكرا ارادوا ان يحملوه الي القبر واذا بالشيطان 20 قد تشبه بانسان وكان يصيح في المدينة كلها قايلا ان هذا الرجل الميت الذي لم يعلم احد من الناس بموته ولا من قتله لم يكن هذا الشر من احد من الناس الا هؤلاء الاربعة صبيان الغربا وانا اشهد بهذا الامر فذاع هذا الكلام في المدينة كلها فذهب 25 الوالي واعلم الملك كسنتطس بهذا وفي تلك الساعة امر الملك بان ياتوا بالاربعة صبيان مكنتفين اليدين

- التي خلف وان يعملوا في اعنائهم جنازتهم فنجوا و بهم
 و اوقفوهم امام الملك فكان نكسهم صوتا قايلا لا
 فكافوا فيها قد انقضى زمان التعب وحصل لكم
 النياح من قبل الرب حينئذ لما اقاموهم امام الملك
 5 بشبه ظلمه ففي تلك الساعة تشبه رئيس الملائكة
 ميخائيل بشبه امير كبير الملك الروم واتي * فلما
 راه الملك كسنتس قام ووقف امامه فلما بلغ اليه
 جلسا مع بعضهما بعض فلما راي رئيس الملائكة
 ميخائيل الصبيان | قيام قال للملك كسنتس ما هو
 10 امر هؤلاء الصبيان فاعلمه الملك بالذي كان فقال له
 ميخائيل فمن يعلم من الذي قتل هذا الرجل فقال
 له الملك قد اخبرت ان هؤلاء هم الذين قتلوه *
 فقال ميخائيل ان عندنا اذا كان امرا هكذا وهو ان
 يموت واحدا ولم نعلم ما الذي كان منه فنكسر
 15 الرجل الميت في الوسط ونساله فيكلمنا | ويخبرنا
 من الذي قتله والان ان كنت تريد ان تعرف الحق
 فليقدم ايضا ذلك الرجل الميت الي هاهنا ونساله وهو
 يكلمنا ويعرفنا من الذي قتله وفي تلك الساعة امر
 الملك فقدموا الميت في الوسط فقال رئيس الملائكة
 20 ميخائيل لذانيال اصغر اخوة القديسين اذهب وقل
 لهذا الميت باسم سيدي يسوع المسيح الاله السما
 والارض اخبرنا | ما الذي كان منك ففعل الفتى الصغير
 هكذا وان الله يحب البشر المريد ان يتمجد اسمه
 25 المقدس في كل مكان ليؤمنوا به اعاد نفس الرجل
 اليه مرة اخرى وعاش من اجل خلاص الملك والجمع
 كله الذي في تلك الكورة وصرخ ذلك الرجل قايلا الويل

- لك ايها الملك كسنتس لانك تجاسرت وجلست مع
 رئيس الملايكة ميخايل رئيس اجناد القوات
 السماوية | ان هؤلاء الرجال الذين اتهمتموهم هم
 صديقين وابريا من الذنب وليس هم الذين قتلوني
 5 لكن عقرب لدغني فميت لكن لاجل صفوة هؤلاء
 الرجال ادركك هذا الخير العظيم واستحققت ان تنظر
 الي رئيس الملايكة الاطهار ميخايل والان فقد رايتهم
 اعاجيب الله فارجعوا من كل ثلوبكم واتركوا عنكم
 هذه اللذات وهذه الاصنام الميئة التي لا ربح فيها
 10 لكي الله يغفر لكم ما سلف من خطاياكم واما انا
 فادركتني نعمة عظيمة لانني رايت رئيس الملايكة
 ميخايل من اجل هؤلاء الرجال الابرار * وفي تلك
 الساعة ارتفع رئيس الملايكة صاعدا بمجد عظيم
 والملك ينظره وكل الجمع وهو صاعدا الي السماء
 15 واخذ معه نفس ذلك الميت الي السموات واما الملك
 وكل احد فصاروا في خوف عظيم جدا ومن بعد وقت
 كبير اطمأن قلب الملك من الخوف ومن ذلك الامر
 المعجب الذي راه وقام وقيل ثم يوحنا قايلا مباركة
 هي الساعة التي دخلتم فيها الي هذه المدينة
 20 اطلب اليكم ان تعرفوني الالهكم الذي امنتم به
 لنؤمن نحن به ايضا فنخلص * فقال لهم يوحنا
 نكون مؤمنون بالرب يسوع المسيح ابن الله الحي
 فصرخ الملك قايلا وكل الجمع معه بالحقيقة | اله حي
 25 هو يسوع المسيح وليس الاله سواد * فقال يوحنا
 للملك ثم فاكتب لملك روميه قسطنطين واعلمه
 بكل شئ واطلب اليه ان يرسل الينا واحدا من

Fol. 111b.

Fol. 112a.

Fol. 112b.

Fol. 113a.

- الاساقفة الي كورتنا فيعظكم باسم الاب والابن والروح
 القدس فكتب الملك كسنطس الي الملك قسطنطينوس
 قايلاً له هكذا كسنطس الذي يقال له ملكاً | استنجراً Fol. 113b.
 وكتب لعظمه الملك وجلالته قسطنطين عبد يسوع
 5 المسيح السلام لك ان نعمه عظيمه قد ادركتنا من
 قبل الله الصالح فذكرنا واخرجنا من عبادة الاصنام
 الظلمة واعادنا اليه من قبل صلاحيته الكبيره
 وطلبات رئيس الملائكه الاطهار ميخائيل هذا الذي
 جعلني مستحقاً ان انظره بعيني وجعل الهيئ
 10 يكلمنا مشافهه من بعد موته | وبعد هذا مضى صاعداً Fol. 114a.
 بمجد عظيم ونحن باجمعنا فنظره والان نطلب الي
 سيادتك ان ترسل الينا واحداً من الاساقفة الذي
 عندك ليضي لنا بالامانة المستقيمه ويعرفنا نحن
 ايضا الطريق الموديه الي الله ويهب لنا الخاتم
 15 المقدس واذا فعلت معنا هذا تنال الكليله عظيمه
 عند المسيح علي هذا الامر كن معافا ايها الملك
 الالهي بقوة المسيح ملك الكل وباجتهاد عظيم | Fol. 114b.
 اخذ الملك البار قسطنطين الكتب فقراهم وتعجب
 جداً مما كان وتجد الله * وباهتمام عظيم كتب الي
 20 القديس يوحنا رئيس اساقفة افسس هكذا * قبل كل
 شيء اقبل يديك الطاهرين الملتين يقبلوا جسد ابن
 الله * انه بالحقيقه صار الينا فرح عظيم من الله
 هوذا انا ارسل اليك انت ايضا فانني عارف انك تفرح
 بزياده | اريد ان تتعب تعباً قليلاً وتجتهد بقلبك Fol. 115a.
 25 كله ان تعلم ان تعبك لا يسقط فافعل من اجل
 المسيح الذي تعب من اجل جنس البشر وتتكلف

- وتمضى الى مدينة انتيباس لتشفى المرضى الذين بها
باسم المسيح وتخرجهم من خدمة عبادة الاوثان
النجسة وتعمد باسم الاب والابن والروح القدس فهذا
Fol. 115 b. يصير لك افكاراً عند الرب | وعند ملايكته الاطهار
5 لكي نخلص معا بقوة المسيح الالهنا * هذه الكتب
ارسلها الملك قسطنطين الي انبا بيوحنا رئيس
الاساقفة اعُتُس مع رسالة كسنتس الملك فلما قرا
رئيس الاساقفة الكتب فرح جداً على رجوع الكورة
كلها حينئذ اخذ معه شماسين وقسوس واغنسطسين
10 وثلاثة مرتلين واثنى عشر من الشعب واخذ معنا
استعداد الهيكل وهي مايدة ذهب واربعة كاسات
فضة وثلاثة كاسات ذهب وملعقة من الحاجر الكريم
والاربعة اناجيل والمزمور والرسول والابركسيس ورسائل
القناليقون وعلي الجملة كل استعداد البيعة ثم ساروا
15 في الطريق وهم يصلّوا بفرح فلما قربوا من المدينة
عرفوا الملك | بحجي رئيس الاساقفة والذين معه فخرج
Fol. 116 b. الملك وبيوحنا وكل جماعة المدينة ليتلقوا رئيس
الاساقفة فلما بلغوا الي رئيس الاساقفة سجد له الملك
وكل الجمع وتباركوا منه وقص الملك على رئيس الاساقفة
20 كل ما كان منه واعلمه بيوحنا قايلاً ان من قبل هذا
واخوته رحمنا الله وهكذا مضوا | الي مدينة بيهو
عظيم وان الملك سال رئيس الاساقفة وادخلو الي
القصر لان المدينة لم يكن بني فيها كنيسة بعد
فلما كان الغد قال رئيس الاساقفة للملك لنحدد رسم
25 كنيسة فقال الملك يا ابي ان لي طريق جديد وهم
يبنون فيه امض بنا لننظره فان كان موافق صنعناه

- كنيسة فمضى رئيس الاساقفة والملك معاً فنظروا الى الطريق | الذى يبنون فيه فارضاً ذلك رئيس الاساقفة Fol. 117 b.
- فامر الملك ان يصرخ المنادي في المدينة كلها ان ياتى ساير الناس ويعملوا في الكنيسة وهكذا اجمع 5 اهل المدينة كلها وعملوا في الكنيسة من الرئيس الي المسكين حتى الي الملك كان هو ايضاً يعمل بيديه مثل كل احد مؤمن انه ينال بركة من المسيح وبارادة الله كمل البناء في ستة عشر يوماً | وكثر رئيس Fol. 118 a.
- الاساقفة الكنيسة على اسم العرذي القديس والدة 10 الاله مريم فلما راي كثرة الجموع يعمدون قال للملك في اين يعتمد هذا الجميع العظيم لان المدينة لم يكن بنى فيها كنائس ولم يكن فساقى فاجاب الحكيم يوحنا وقال للملك ورئيس الاساقفة انا اقول ان هذه البركة الماء التي هي شرقي المدينة انها 15 مستحقه لهذه الكرامة العظيمة وفي تلك الساعة Fol. 118 b.
- كان صوت من السماء وكل احد يسمعه قايلاً هذا هو الذى رسمه الله يا يوحنا ابن الرسل * فلما سمع رئيس الاساقفة والملك وكل الجمع ذلك تعجبوا ثم امر رئيس الاساقفة والملك ان يجتمع الجمع الي تلك 20 البركة وصلى رئيس الاساقفة على الماء كعادة الفساقى كلهم وكانت اعجوبه عظيمه في ذلك | الوقت وهو Fol. 119 a.
- انه لما بلغ الي التقديس سمع الجمع كله صوت من الماء يقول التقديس مع رئيس الاساقفة فلما كمل رئيس الاساقفة الصلوات امر ان ينزل الجمع كله الى 25 الماء فانطرحوا كلهم في الماء وهم يصرخون قائلين نتصيف باسم الاب والابن والروح القدس ثم اعتمد

الملك وكل الجمع واقفا بهم رئيس الاساقفة الي الكنيسة
 وتسم | يوحنا اسقفا لهم واخوته الثلثة تسم احدهم
 تسميالا والاثنين الاخر شماسه * وكان للملك ابنا
 اسمه افلاس فصيره شماسا وكان جميع الشعب يجذلون
 5 بالرب حينئذ اهتم رئيس الاساقفة بالقربان فرفعه
 على المذبح وقُدس عليه * فتعجب الملك وكل
 Fol. 120 a. الجمع | ممّا رأوا وسمعوا لانهم لم يسمعوا كلام هكذا
 ابدا ولم يروا هذا المثال البتة وهذا كان اول مرة
 رفع القربان في تلك الكورة *

SPECIMEN OF THE ARABIC VERSION
OF THE
ENCOMIUM UPON SAINT MICHAEL
BY
EUSTATHIUS, BISHOP OF TRAKÈ.

اتري تذكرون انتم اونييميه زوجة ارسطوخوس
الامير هذا الذي وآله الملك العابد اثوريوس على
جزيرة الاتركي انتم تعرفون كلكم ايها الشعب المكي
للمسيح ان هذا الامير كان عابداً جداً كما يشهد
له بذلك كل احد ان صلواته وصدقاته صعدت قدّام
5 الله مثل | ثرنيلبوس زماناً كان هذا الرجل المكرم
Fol. 133b. ارسطوخوس اميراً ومنذ اخذ المعمودية المقدسة من
يد ابينا المكرم والمعلم العظيم يوحنا لم يفتر من
الصدقات والقرايين في كل اثني عشر من الشهر
باسم رئيس الملائكة الاطهار ميخائيل وفي الحادي
10 وعشرين من الشهر باسم العذري الطاهره مريم
والتاسع وعشرين من الشهر ميلاد ربنا يسوع المسيح
Fol. 134a. وكان يعطي القرايين | والصدقات التي لا عدد لها
لذكر اسم الله الكلمة كان هذا الرجل البار يصنع
هذا زماناً كبيراً من بعد كمل زمانه ليمنحني الي
15 المسيح مثل كل افسان فدعا اونييميه زوجته وقال لها

- يا اختى هوذا انتي ترى ان زماي قد تمّ لامضي
 الي الرب كمثّل ابائي كلهم * وقد سمعتي انتي كل
 Fol. 134b. التعاليم المكيبة التي اوصانا بها | الاب الطوباني
 يوحنا هذا الذي به استمنأت هذه الجزيرة كلها
 5 وعرفت الله وقد سمعت منه مرار كثيرة باذنك في
 بيتك يقول ان ليس شئ اعظم من المكيبة وايضا قال
 ان للرحمة فخر في الدينونة وعلي الجملة بقية وصاياه
 المعزية التي قالها لنا من اجل خلاص نفوسنا اعني
 ذلك العظيم يوحنا * وايضا هوذا انا اوصيك وقد
 Fol. 135a. جعلت الله رقيبى | وامامي من قبل خروجي من
 10 هذا العالم انك لا تفتري ولا تتركى ما كنا نصنعه الان
 في اليوم الثاني عشر من الشهر عيد رئيس الملائكة
 الاطهار ميخائيل والحادي والعشرين ميلاد الاله الكلمة
 15 واحذري ان تحقري قربان رئيس الملائكة الاطهار
 Fol. 135b. ميخائيل لانه يطلب عن كل احد فلعله يطلب |
 عنا امام الله ليصنع معنا رحمه صدقة ويقبل اليه
 نفسى الشقية فاما تلك المرأة الحكيمة فقالت لبعليها
 يا سيدي واخي حتى هو الرب الذى امتنا به اننى لا اترك
 20 خلفى شئ مما اوصيتني به لكنى ازيد عليه بالاكثير
 بل في قلبى كلام اريدك ان تحتملنى فيه وتكمله
 Fol. 136a. لي من قبل ان يدفن جسدك اما هو فقال | لها كل
 شئ تريد به قوله لي وانا اكمله لك بمشيئة الله
 فقالت له انا اريد ان تامر مصور ان ينقش لي صورة
 25 رئيس الملائكة الاطهار ميخائيل في لوح خشب
 وتعطيها لي لاجعلها في فيطونى الذى انام فيه

وتسلمني له كالوديعه لكي اذا خرجت من الجسد
يكون لي حارساً ومنجياً من كل الافكار الشريره
الشيطانيه | لانك اذا خرجت من الجسد اكل خبزي
بالبكا ووجع القلب لان منذ الوقت الذي يمضي
5 زوج المرأة عنها ليس يبقى لها رجا في الحياه مرة
اخوي وتكون تشبه جسد بغير راس وجسد يعدم
الرأس هو ميت وحده * لان الحكيم بولس فرغ ان
يقول ان راس المرأة بعلها وامراه بغير زوج تشبه
سفينه بغير مدبر مستعده للغرق | وكل الركب فيها
10 فالان يا سيدي واخي كما انك لم تحزن قلبي البتة
بكلمة فهذا الذي سالتك منك ايضاً لا توجعني بسببه
ليكون رئيس الملائكة الاطهار ميخائيل حافظاً لك *
فان ليس رجا بعد لكنني مترجيه رحمة الله ورئيس
ملائكته الاعظم ميخائيل فلما سمع الاسفيسلار ذلك
15 الكلام عجل ليكمل اما سالتك وللوقت من الساعة امر
ان يوتا اليه مصور حكيم فامره ان ينقش شخص
رئيس الملائكة الاطهار ميخائيل في لوح خشب
ويطليه بالذهب المختار والحجارة الكريمه فلما كمله
ودفعه اليها فرحت به جداً كمثل من وجد غنايم كثيره
20 كما هو مكتوب وقالت له يا سيدي الاخ اتذكرني |
رحمتك وتسلي في قلبي في هذا الكلام الاخير لكي
اذا تخلا قلبي وصرت ضعيفه فلا ينور على شيء من
الموامرات من بعد دفن جسدك * فقال لها كلمها
تتمنيها انا مستعد ان اكمله لك كما تعلمي انني لم
25 احزن قلبك في امر من الامور البتة اما هي فقالت
له انا اريد ان تسلمني ليد رئيس الملائكة الاطهار

Fol. 136b.

Fol. 137a.

Fol. 137b.

Fol. 138a.

- ميخايل هذا الذي صورته لي في هذا الملوح الخشب
 وتطلب اليه عني لكي | يكون لي عضداً الي يوم
 Fol. 138b. مماتي لان بعد خروجك من الجسد لا يبقا لي رجاء
 الا بالله وربييس الملايكة ميخايل لانك تعلم ان
 5 الامراة الارمله تاكل خبرها باليكاء والتنهّد فلما
 سمع ذلك الامير هذا تألم لاجل هذا الكلام الممر
 الذي قالت له لكنه تعجب من عظم امانتها في
 Fol. 139a. ربييس الملايكة الاطهار ميخايل ثم امسك ايدها وسلمها
 لربييس الملايكة ميخايل الذي نقش صورته في الملوح
 10 الخشب وصرخ قايلا يا ربييس الملايكة ميخايل الذي
 قتل الشعبان الاول الذي زرع العظمه وقاوم سيده
 فربطه وجعله في البكيره النار المملوه من النيران
 والكبريت ايها الساجد في كل حين امام الاب الصالح
 من اجل جنس البشر شبه وصورة الله | ضابط الكل
 Fol. 139b. 15 ها انذا اسلم اليك اليوم اوفيميه زوجتي كمثل الوديعة
 لكي تكرسها وتنجيها من كل الموامرات الشيطانية
 التي يتبرهم عليها واذا طلبت اليك تعينها وتسع
 لها وتخلصها لان ليس لنا رجاء الا الله واياك فلما
 سمعت اوفيميه فرحت جدا ووقفت بامانة عظيمة ان
 20 ليس بقى سئ من حيل الشيطان يقدر عليها من
 ذلك | الوقت لان ربييس الملايكة ميخايل صار
 Fol. 140a. لها حارسا * ومن بعد هذا اخذت صورة ربييس
 الملايكة المنقوشه فاقامتها في القيطون الذي تنام
 فيه وصارت ترفع امام الصورة بكورا فايق وقنديل
 25 موقودا امامها ليلا ونهارا بغير فتور وكانت تسجد له
 ثلاث دفعوع في كل يوم وتساله ان يعينها * وكان

- Fol. 140b. من بعد هذا | افتقد الله الامير ارسترخوس العابد
الذي سبقنا فذكرنا اسمه عن قليل فمضى الي
طريق ساير الناس فاما اوفيميه المرأة الحكيمه
زوجة ارسترخوس الامير فلم تملّ من الصدقات
5 التي تصنعهم والقداسات التي كان ارسترخوس
يعملهم وهو حتى قبل وفاته باسم رئيس الملائكة الاطهار
ميخايل * وكانت مسرعه في ان تزيد عليهم
Fol. 141a. جدا اكثر من ذلك الزمان الذي كان | زوجها حتى *
وان الشيطان المبعوض الخير لجنسنا منذ الاول لم
يحتمل ان ينظر الي تلك الخيرات التي كانت الامراء
10 تعملهم باسم رئيس الملائكة الاطهار ميخايل فحسدها
واراد ان يضيع اجرها الذي كانت تترجاه من الله
ولما كان ذات يوم التمس شكل راهبه وسار معه شياطين
اخر في شكل عذارا الابسين اساكيم ذهب وجا فوقف
Fol. 141b. عند باب بيتها وارسل اليها جاربه فايلا ذهبي
فقولي لافيميه النقيه زوجة ارسترخوس الامير ان
هوذا عذري راهبه واقفه علي الباب تريد ان تخضع
لك هي وبنتها معها وان تلك الامراة الحكيمه لما
سمعت هذا الكلام خرجت الي الباب الرابع من
20 بيتها وامرت ان تدخل اليها تظن انها راهبه بالحقيقه
Fol. 142a. فخرجوا العبيد فرآوه واذ هو الشيطان فايما متوشحا
باسكيم زور * فسجدوا له فامروه بالدخول هو والذين
معه * فدخل الشيطان ووجهه مطرق الي الارض كانها
راهبه بالحقيقه والذين معه عملوا عم ايضا هكذا فلما

¹ On the margin المَحْتَشَمَة.

- راتهم اوفيميه البارّه وهم بهذا الشكل هكذا تعجببت
 جدّا من عظم تواضعهم فقامت وامسكتّه لانه كان
 Fol. 142b. لابس شكل امراه وادخلته الي بيتها فلما بلغ الي
 القيطون حيث صورة رئيس الملائكه ميخائيل خاف
 5 ذلك الشيطان ان يدخله هو ومن معه فاما تلك
 الامراه الحكيمه فكانت تكرمهم قايله اصنعوا محبه يا
 احباي الاخوات وادخلوا الي هذا القيطون لتحلّ (sic)
 صلواتكم المقدسه فيه الانى اشهد لكم الله عليّ
 ورئيس ملايكته الاظهار ميخائيل ان مذ يوم توفي
 10 زوجي الطوباني ارسطرخوس والي الان لم يدخل
 انسان قط من داخل باب هذا القيطون الا جوارى
 خاصه الذين يخدموني في حاجه الجسد والنسوان
 افارتي المتقيّات الاتيات الي ليتفقذني كحبه الله *
 فاجاب الشيطان المنشبّه بالراهبه قايلا لماذا لم
 15 يدخل رجلا البتّه من داخل قيطونك وكل مكان لا
 يكون فيه ذكرا ليس يكون معونه الله فيه * وجميع
 Fol. 143b. النسوة اللاتى على الارض متزوجين سوا امراه واحده
 وهي مريم ام المسيح * واذا اردتي مرضاة الله من
 كل قلبك فانا ابشر عليك يا مر صالح امام الرب فقالت
 20 وما هو فقال الشيطان اما تعرفي السيد اللوروخس
 الرئيس العظيم هذا كبير في اصلاح امر الملك
 انورثوس هو نسبي و هو قريب الملك في جنسه
 Fol. 144a. وقد ماتت امراته قبل هذه الايام وعند ما سمع بنياح
 زوجك ارسطرخوس الامير المحلّ قال ليس هو عدل ان
 25 اتزوج امراه حقيره دون كرامتي لكن انوم فاتزوج
 اوفيميه البارّه وهي انتى واندّم لها الارجوان اكثر

- من المرة الاولى وقد اعطاني هذا المهر كي اعطيه
لك ليطيب قلبك ان تجلسي معه فانه كبير في البلاط
والملك يحبّه جدًا * ولموت اوراقها ذهب كثير وفضه
وحتى ذهب يقصد قطعها بخيله الشريد وان العفيفه
5 اجابت بوداعة عظيمه كيف يمكنني ان اعمل امرا
هكذا من ذاتي وحدي دعيني حتي امضي واستشير
كفيلي الذي سلمني اليه زوجي الطوباني قبل خروجه
من الجسد فان امرني ان اقيم مع زوج فانا اقيم
10 من غير تشكك وان لم يامرني بذلك فلا افعل شيء
من ذاتي ابدا فاجاب الشيطان قايلاً واين هو ذلك
الكفيل فقالت اوفيميه ها هوذا داخل قبطوني معي
منذ يوم سلمني له زوجي يحرسني ليلاً ونهاراً والي
هذه الساعة * فاجاب الشيطان وقال لها اتعلمين
انك قد وضعتني في قلبك ان تكلمي وصايا الرب
15 فيها هوذا قد صرنتي مدانه بهم كلهم لان الرب قال
ان الذي يسقط في وصية واحده فهو مدان بالكل
اما تعرفي ان الله يبغض الكذب جدًا وداوود ايضا
يقول في المزمور الخامس الرب ينبذ كل الناطقين
بالكذب فمتى اعتمدتي الكذب فان الله يهلكك
20 سريعاً الم تقولي لي عن قليل ان من يوم خرج
زوجي من الجسد والي هذه الساعة لم يدخل رجل
واحد الي قبطوني حتي ولا عبيد فاجابت اوفيميه
قايلاً اني انما قلت لك الحق ولم اكذب اقول لك
يا اختي المكرمه واحلف لك بالله ضابط الكل
25 وبرئيس ملايكته الاطهار ميخائيل الذي قتل الحية
الاولي ان منذ يوم توفي الطوباني زوجي والي هذا

Fol. 144b.

Fol. 145a.

Fol. 145b.

Fol. 146a.

Fol. 146b. اليوم لم يدخل رجل واحد داخل باب قيطوني
ولم احتمل ان يقترب مني فلا سيما ان يرا وجهي
فاجاب الشيطان المتشبه بالراهبه وقال لا وغيمة الم
تقولي من الاول انه منذ تتيح زوجي لم يدخل الي
5 ولا رجل واحد فيها هوذا الان قد اخطيتي واكملتني
الاثم اذ حلفتني كاذبه الم تقولي لي عن قليل دعيني

Fol. 147a. أولا ادخل الي | قيطوني لاستشير كفيلي الذي سلمني
زوجي له من قبل خروجه من الجسد اليس الكفيل
رجل هل يوهن كفيل علي امرأة قط هوذا الرجل
10 الان داخل قيطونك وقد وجدته انا من داخل
مخدعك فالا قد كذبتني واتسمتني كذبا وانا فلا
اقبلك البتة ولا اخذك لقريبي ولو دفعت لي جميع

Fol. 147b. ما لك اما او غيمة | فضحكك ضحكاً روحانياً وقالت
للسيطان المتشبه بالراهبه يا اختي ان هذا الامر
15 عسر عليّ معما ان ليس هذا المال ولا هذا الكلي
الذي احضرتك معك فقط بل ولو اعطيت بالكفيلة
الاموال والتكف التي في قصر الملك البار اتوريوس

Fol. 148a. وجميع زينته وكل كنوز العالم لا يكون لي ان اخالف
العهود التي قررتها مع الطوباني بعلي ارسطرخوس
20 الامير الجليل ولا اتفق مع رجل اخر غريب حتي امضي
اليه طاهره من كل دنس واذا قلت ان كفيلي داخل
قيطوني لم اكذب فان الكفيل الذي سلمني اليه
سيدي وبعلي هو اشد من كل الكفلا الذي للعالم *

Fol. 148b. فانه غير محتاج ان يعرفه احد عن خطيه | ولا عن
25 صلاح ومهما اضمرناه او فكّرناه في قلوبنا وحواسنا
يعلمه الموت وان خطر ببال احد فكر شيطاني

فيمضي ويتوكل¹ ذلك الكفيل للوقت ويستشفع باسمه
 خاصه وان احتاطت عساكر الشيطان احد وسيبجت
 عليه فياتييه ومن ساعته يتفرقون مثل الدخان
 Fol. 149a. وان اخترتي يا اختي فاننا اسلمك لذلك الكفيل
 5 ليكون لك انتي ايضا معينا الي يوم خروجك من
 الجسد * ومن بعد موتك ايضا يسلمك الي اذله
 الصالح مثل قربان طيب وترثين الحياه الموبده
 فاجاب ذلك الشيطان المتشبه بالراهبه وقال لها
 اريني انا ايضا هذا الرجل فانه كما تقولين عظيم
 10 هو غناه | فاجابت اوفيميّه وقالت لها قومي بنا
 لنكول وجوهنا لناحية الشرق ونصلي صلاه امام
 الرب وتعتزفي لذلك الكفيل بما قد اضمرته في
 قلبك وتقولين هكذا * اللهم اغفر لي عما اضمرته في
 هذا الكفيل وهذه المرأة التي سلمتها زوجها له واذني
 15 لا ارجع افكر هكذا في قلبي بقدوس الله ابدا فاذا
 انتي اعترفتي هكذا انا اريك الكفيل مواجهه ومن
 Fol. 150a. بعد ذلك تسالينه في معونتك واسعافك فقال لها
 الشيطان ان علمي وصيه من قبل ان اتوشح بهذا
 الاسكيم المقدس انني لا ابسط يدي للمصلاد حتي
 20 اعود الي مكاني ولا اكل مع احد من العلمانيين اذ
 لم يكن متشكل بشكلنا فاجابت اوفيميّه وقالت
 للشيطان انك قد قلت لي ان من حفظ الناموس
 كله ويسقط في شئ واحد فقد صار مدانا بالكل
 Fol. 150b.

¹ On the margin ويقصد.

- فهوذا انتنى قد وقعتنى من فمك وحدك وخالفنى
وصايا الرب التى اوصا بها رسله القديسين منذ
البدء فقال لها الشيطان وما هي الوصايا التى
خالفتها اعلمينى بهم ليلا اتيم عليك حرب عظيم
5 للموت ان لم تظهر بهم لى الان فاجابت اوفيمية
وقالت لذلك الشيطان اليس في الاول اوصا مخلصنا
الصالح تلاميذه عند ما ارسلهم ليكرزوا قايلاً واي
بيت دخلتموه فسلموا عليه وتولوا السلام لهذا
البيت فان سلامكم يحلّ عليه وان كان لا فسلامكم
10 يرجع اليكم واوصاهم ايضاً ان يصلوا في الموضع
الذي يدخلونه وان ياكلوا ايضاً مع كل احد ما خلا
الذين لا يعترفون بان المسيح جآ بالجسد ان
قال كلوا مما يقدم لكم وكلوا بغير فحش وكلوا
بشكر وقد اوصانا الرسول ايضاً في رسايه قايلاً هكذا
15 صلوا بلا فتور واشكروا في كل شيء وان رجال الله
ايضاً يصلون علي الدوام ليلاً ونهاراً فان كنتى
انتى امرأه وليس فيك شيء من اصل المكر فانهضى
بنا نصلى ومن بعد الصلاه انا احضر لك ذلك
20 الكفيل ونراه ونسلم عليه ثم لقم وان كنا غير
مستحقين لنظر وجهه * فلما علم الشيطان ان
اوفيمية قد حصرته من كل جهة احتار كيف يهرب
فبدا يغير شكله وتشكل بشكل شنع جدا * وان
تلك المرأة الكريمة اوفيمية لما رأت ان شكله قد
25 تغير خافت جداً | وصرخت قايله يا ربيس الملائكة
سحق كل قوة العدو اعني فانك تعلم يا سيدي ان

- الطوباني زوجي اسلمني اليك قبل خروجه من الجسد
لكي تكبرسني وتكون لي حصنا منيعاً من كل
مضرات العدو ولما قالت هذا رشمت ذاتها باسم
الاب والابن والروح القدس | وفي تلك الساعة انحل
Fol. 153a. 5 الشيطان وكل افعاله من قدامها كمثل العنكبوت
ومن بعد ذلك بزمان ظهر لها الشيطان بشكل
انسان حبشي شنع جداً وعليه جلود المعري وعينيه
مملوءة دماً وشعر راسه مثل شعر خنزير بري وفي يديه
Fol. 153b. سيفين مسلولة يلعبان جداً * فوقف | امامها وكانت
10 رايتها فايدها امامها كثيراً فلما راته او فميته انه قد
تغير في شكله ذهبت للموت ودخلت الي قيظونها
ومسكت المثال الذي صورة رئيس الملائكة ميخائيل
مصوره فيه وكانت تعانقه وتصرخ قايله يا رئيس الملائكة
الاطهار ميخائيل اعني ونجني من هذا المكاروان
Fol. 154a. 15 الشيطان وقف خارجاً | من باب القيظون فانه لم
يقدر ان يدخل لاجل مجد رئيس الملائكة ميخائيل
الذي ملأه وجعل اصابعه في انفه وصاح من انفه
صارخاً قايلاً الغوث ما الذي افعله يا فميته دخلت
اليك اريد ان اطعيك واحذتك الي الهلاك معي
20 فغلبتيني بهذا الملوح الخشب الذي مسكتيه انا من
Fol. 154b. الاول حركت شعب اليهود علي ماسيا | الذي يدعى
المسيح ظاناً اني ابطل قوته فذلني وكل قوتي عند
خشبة الصليب ومنذ البدء انا الذي اطعيت ادم
وحوا وصيرتهم خالفوا وصية الله وغرتهم من
25 الفردوس والمسكن النورانيه وانا ايضاً الذي اطعيت
الملائكة حتى سقطوا من مجدهم انا الذي جعلت

- الحجابرة اخطوا حتى مكفهم الله بما الطوفان
 وانا الذي عرفت اهل سدوم وغامورا | وثادويم Fol. 155a.
 وزاوبن ان يصنعوا هذه الاثام حتي امطر الله عليهم
 نارا وكبريتا ومكفهم وانا الذي علمت اربال الخطا
 5 وقتلت احاب معها بمخالفتها وانا الذي هيئت
 بني اسرائيل على هرون حتي كلفوه ان يصنع لهم
 العجل يعبدوه وغضب الله عليهم وابادهم وعلي
 الجملة انا الذي جعلت كل الخطايا يا ميخايل Fol. 155b.
 انت الذي اسقطني من السماء وملايكتي والقيتني في
 10 البكمرة النار المتوقده * يا ميخايل ها قد تركت لك
 السماء والارض وصرتا نتطاير في الجو وحدنا ونصيد
 الذين نقدر على صيدهم واحد بالزنا واخر بالفسق
 واخر باليمين الكاذب واخر بالنميمة واخر بالمكر
 واخر بالكيل واخر بالكسد واخر بالاحتقاد واخر
 15 بالسرقة وان علمنا اننا لا نقدر علي احد | نصيده Fol. 156a.
 هكذا جلبنا عليه نومًا ثقيلاً حتي لا يسهر يصلي
 علي خطاياه ولا مره واحده فالان هوذا قد تركنا لك
 السماء والارض حتي لا ننظر وجهك لان صورتك
 مخيفه لنا جدا وحليتك التي هي مصوره في هذا
 20 الدوح الخشب المذهب منقوشه الاشقيه غلبت
 بهذه القوه العظيمة اليوم خشبه عملت صليب
 فخطمت اصلي قبل اليوم وخشبه ايضا | منقوش Fol. 156b.
 فيها صورتك يا ميخايل هي التي منعنتي وغلبتني
 وكل (sic) قوتي اليوم ولم تدعني ان اكمل مشيتي اليوم
 25 مع اوزيميّه يا للمعوث اليوم فان ميخايل اتعبني
 من كل جهه ما الذي اعلم يا اوزيميّه وانتى تقول

- انني ما اتدبر عليك لانك قد تعلقتي بهذا اللوح
الذي في يديك فان كان نعم فاعلمي انني اتى
اليك في يوم لا تعرفه وهو الثاني عشر من | بؤونه Fol. 157a.
في ذلك اليوم يكون ميخائيل وجميع الملائكة
5 مجتمعين ساجدين خارج حجاب الاب من اجل
مياه نهر مصر والاجل النداء والامطار فانني اذا اعلم
هذا انه يقيم ثلاثة ايام وثلاثه ليال لايفتر من الظليه
ساجداً من غير ان يرفع راسه حتي يستجيب الله
له ويهبه جميع مسالاته هوذا انا اجيبك في | ذلك Fol. 157b.
10 اليوم واهبي قوات عظيمه وامسك هذا اللوح الذي
في يديك واجعله جزواً جزواً على راسك حتي انظر
اين تتجدي ميخائيل رئيس الملائكة ليعينك في
ذلك اليوم فلما سمعت المرأة الحكيمه هذا اخذت
صورة رئيس الملائكة ميخائيل وطردته بها حتي
15 خرج عن باب القيطون وفي تلك الساعه صار غير
طاهر امامها فلما تلك المرأة | الكريمة اوغيميه Fol. 158a.
فصارت تصنع طلبات عظيمه وصلوات كثيره ليلا
ونهاراً مذ يوم مضى عنها الشيطان الي اليوم الذي
قال لها انني انيك فيه واحاربك وهو اليوم الثاني
20 عشر من بؤونه وكانت تطلب من الله ورئيس
الملائكة ميخائيل المعونه والظفر فلما كان في الثاني
عشر من بؤونه عيد رئيس الملائكة ميخائيل اعدت
اوغيميه كل ما | تحتاج اليه لعيد ميخائيل من Fol. 158b.
القربان والخبز للشعب في الكنيسه وهبت للاخوه
25 في بيتها بعد البركه وعلى الجملة اعدت العيد
حسنًا كما ينبغي لانها كانت غنيه جداً وان الشيطان

- من بعض الخير كل حين لم يحتمل ان ينظر الصالحات
التي صنعتهم هذا المراه وهيتهم لعيد رئيس
Fol. 159a. الملائكة الاظهار ميخائيل * فلما كان النهار | باكر
الثاني عشر من بروفه فيما هي قائمة تصلى وقت
5 الصبح وتسال الله باسم رئيس الملائكة ميخائيل
ان يقف معها حتى تكمل الخدمة التي ابتدأت بها
وينجّيها من جميع حيل الشيطان واذا بالشيطان
قد اقبل ووقف امامها بشبه رئيس ملايكة وله اجنحه
عظيمه متمنطق بمنطقه ذهب علي حقويه مرصعه
Fol. 159b. 10 بحجارة كريمه * | وعلى راسه اكليل مصنوع من
جواهر كريمه مئمنه وبيده اليمنى قضيب من ذهب
لكن ليس عليه علامة الصليب فجاء ووقف امامها
وهو بهذا الحمد العظيم فلما رآته خافت جدا وسقطت
على الارض اما هو فعصدها واقامها وقال لها لا
15 تخافي ايتها المرأة الكريمه امام الله وملائكته
Fol. 160a. الاظهار * | افرحي ايتها المرأة الذي وجد الطوباني
بعلمها نعمه قدام الله وانتي ايضا صارت طوبانيتك
مثل المصباح يضي قدام الله افرحي يا من صارت
قرايينها وصدقائها مثل السور يصد عن المسكونه
20 كلها طغيان الشيطان الشرير صدقيني ايتها المرأة
المباركه فانتي اثبتت من عند الله ضابط الكل لها
Fol. 160b. رايت صلواتك التي صنعتهم اليوم صعودا قدام الله |
مضيّه اكثر من الشمس اضعافا كثيره بشعاع عظيم
جدا حتى اضطربت جميع عساكر الملائكة وارسلني
25 الله اليك وقال لي كلام اقوله لك فاسمعي جميع ما
يخرج من فمي لتجدي كرامه عظيمه قدام الله

- اما تعلمين ان الله قال ان الطاعة افضل من
 القرايين فان كنتي لا تسمعي الذي اقول لك فليس
 انا الذي | تخالفيني بل الله فقد كتب ان كل من
 Fol. 161a. هو غير مطيع فانه صاير للمهلاك فاجابت تلك المرأة
 5 الحكيمه ثابله عرّفتني ما هو الكلام الذي امرك الله
 ان تقول لي وانا اصنعهم واحفظهم فاجاب الشيطان
 وقال لها ان الله اوصاني ان اخرج من عنده واني
 اليك واقول لك لا تتلفي اموال الطوباني زوجك وتقول
 انني اصنع صدقات لخلاص | نفسه هوذا زوجك قد
 Fol. 161b. ورث خيرات ملكوت السموات كفيي قليل عن هذه
 القرايين وهذه الصدقات الكثيره التي تصنعهم في
 عندي اصرفي قليل ودعي في بيتك قليل ليلا تعوزي
 بعد زمان ثم بعد هذا اذا راي الشيطان هذه
 الصدقات هكذا يحسدك ويبدّر ما لك كما بدّر مال
 15 ايّوب | فان ايّوب قد كان هو ايضا يفعل هكذا
 Fol. 162a. للمساكين فلماذا ضاع كلهما له وانكحل جسده بالدود
 الردي ومات مع ما حصل له من الحزن علي اولاده
 وبناته فان البيت وقع عليهم وماتوا كلهم في
 دفعة واحده والقديس دويد ايضا حسده من اجل
 20 الصدقات التي كان يصنعهم فانه كان يكفن اجساد
 الموتى الذين يكدّهم ويدفنهم فغار عليه ايضا
 Fol. 162b. وجلب عليه المسكنه معما | انه كان غنيّا جدًا
 واخيرًا جعل العصافير دتمعت في عيناه فعمى وليس
 الطيور هم هكذا لكنه الشيطان وجنوده تشبهوا
 25 بالطيور واعموه لاجل حسدهم له والان يا ابنتي ان
 انتي اطعنيني كما امر الرب والا انتي تقعي في هذه

الافعال هكذا لان الله قال لي ان اتول لك ان ليس
 لك ولد من الطوباني زوجك ارسطرخوس الامير
 Fol. 163a. والان افقومي وتزوجي برجل جليل لتزقي منه الاولاد
 لكي اذا خرجتي من الجسد يرث كل مالك ويكون
 5 يمجّد ذكرك بعد موتك فاذا اتممتي بغير ولد فلا
 يكون لك رجاً ابداً * وامرني الرب ايضاً ان اتول
 لك ان كنتي لا تطيعيني وتزوجي احداً والا فتزوجي
 Fol. 163b. بالملوروخس الذي يكارب اتوريوس الملك * لانه
 هوذا قد هيا عساكره يريد ان يقلع منه المملكة
 10 ويسلط علي جميع كنوز الروم وان تلك المرأة الحكيمه
 اوفيمية ادركت حيل الشيطان وعلمت انه هو المتكلم
 معها بكلام مملو اوجاع فقالت له اعلمني في
 اي الكتب مكتوب ان لا اصدق وان لا اصنع قريان
 Fol. 164a. وان لا اصلي وان اتزوج رجلين لانا نجد الله
 15 يوصيتنا في أماكن كثيرة ثايلا ان المكبة تغطي
 كثرة الخطايا وايضاً ان الرحمة يكون لها فخر في
 الدينونة وسمعنا ايضاً النبي يصرخ ثايلاً احموا
 قرايينكم وانطلقوا فادخلوا ديار وفي موضع اخر
 يقول ذبيحه وتسبيح هو يمجّدني وايضاً ذبايح
 20 الله فلوب طاهره وسمعنا بولس ايضاً المعلم يكرز
 لنا * بكلامه احموا ثايلاً صلوا بغير فتور واشكروا
 في كل شيء وتقول لي اجلس مع رجلين لا سيما الرجل
 الذي ذكرته لي اولاً ان اجلس معه هو هراطقي ليس
 له الا هذا الذي يهلكه الله سريعاً ويجعل في فاه
 25 لجام ويربطه في لجة البكر ويذله مع كل قوته تحت
 رجلين الملك البار اتوريوس وايضاً لاجل الزوج

- Fol. 165a. الثاني فقد اعلمننا سليمان بهذا في | جوابه ان
 الزوج الاول الذي للبيمار اذا مات لا يجلسوا مع
 زوج اخر مرة اخري بل يذهبوا الي البرية ينوحوا
 الي يوم الممات ويعلمنا ايضا ان جنس الغربان لا
 5 يجلسوا مع ذكر غريب بل ذكر واحد وكما افنا
 فشق ثيابنا علي اخ لنا عند ما يموت هكذا
 يكون اذا مات زوج احد الغربان تخرج لسانها
 وحدها وتشقه بظفرها | لكي اذا زعقت بلغتها يعلم
 Fol. 165b. كل احد ان ليس لها زوج من اجل هذا اذا اراد
 10 غراب ان يغصبها تصرخ فتلوقت اذا سمعوا صوتها
 يعلموا ان واحدا اراد ان يغصبها بلسانها
 المشقوق وهكذا تجتمع ساير الغربان ويساعدوها
 وينتهبوا ذلك الذي اراد ان يغصبها فلهذا اذا
 Fol. 166a. نظروا الصبيان الي الغربان مجتمعين هكذا |
 15 وهم يصرخون قاصدين زجر ذلك الذي يقصد
 الاغتصاب لانه اراد ان يطغي الذي اوصاهم الله
 عليه فيقولوا اوليك الصبيان البهله ان الغربان
 يصنعوا عرسا ولم يعلموا انهم يقصدوا ان يزجروا
 ذلك المريد الخطاء بتلك التي مات زوجها فلا
 20 يكون لي ان اخلط مع سيدي ارسطرخوس بعلي
 Fol. 166b. زبحة اخري ابدا ولا افتخر | من قراييني وصدقائي
 التي كنت اصنع قبل موت الطوباني زوجي باسم ربهم
 الملايكة الاطهار ميخائيل لكن عرفيني من انت
 هكذا ان انت لابس هذا المجد العظيم ومن اين
 25 اقيمت وما اسمك فان مجيئك الي قد افلقني جدا *
 فاجاب الشيطان قائلا اليس انتي سالتني الله منذ

- Fol. 167a. اليوم الذي جا اليك الشيطان فيه | المتشبه بالراهبه
 واراد ان يطعيك الم يقول لك اذه ياتى اليك في
 اليوم الثانى عشر من بونته وهو عيد رئيس الملائكه
 فان رئيس الملائكه ميخائيل لا يتفرغ في ذلك اليوم
 5 من السجود امام الله من اجل مياه الانهار والمطر
 والبشدا * والان فانا هو ميخائيل رئيس الملائكه
 ارسلنى الرب اليك لاعينك قبل غروب الشمس اليوم
 ليلا ياتى زارع الشر | فيصنع بك شرا فلذلك يجب
 Fol. 167b. عليك ان تاتى وتسجدي لي فاننى تركت ملايكتى
 10 واقيت اليك فاجابت اوفيميه وقالت له سمعت في
 الانجيل المقدس ان في الزمان الذي تقدم الشيطان
 الي مخلصنا الصالح لكي يجربه فقال له ارفع لي
 ساجدا وانا اعطيك جميع ممالك العالم وكل مجدهم *
 Fol. 168a. والموقت علم المسيح انه الشرير | فزجره فلعلك
 15 انت هو ذاك تريد تطعيني * فاجابها الشيطان
 ليس انا هو ذاك لا يكون لي ان اكون هكذا ابدا
 ومن اين يجذ ذاك هذا المجد العظيم الذى انا
 لابس له لان من الوثق الذي خالف وصية الرب فيه
 فغضب عليه وامرني انا ميخائيل فعزيتته من جميع
 20 مجده فاجابت المرأة البجليله قايله ان كنت
 Fol. 168b. انت | هو ميخائيل فاين هي علامة الصليب التى
 علي صليبك كما اراه منقوش في هذه الصورة
 التى هي شخص صورة الملاك ميخائيل فاجاب
 الشيطان قايله هو الله المصورين يقصدوا زينه بصورتهم
 25 لئلا يمتجد صنعتهم بالاكتر فان ليس عندنا علامة
 الصليب في جميع الملائكه فاجابت اوفيميه قايله

- Fol. 169a. كيف يمكن ان اصدق قولك | فان كل جندتي
يخرج من عند الملك لا يكمل احد من الناس
الامر الذي جا بسببه ولا يقبلوه البتة فانه ليس
مرسوم برسم للملك وهكذا ايضا الكتب الذي يرسلهم
5 الملك من مملكته وان كانت كتب سلامه فلا يقبلهم
احد فانهم ليسوا مكتومين بخواتم الملك وهكذا
ايضا الملائكة اذا نزلوا علي الارض ان لم يكن
معهم علامة صليب ملك المجد | لا يصدقوا اثمهم
Fol. 169b. ملائكة لكن يهربوا منهم فانهم شياطين * لا سيما
10 رئيس جميع الملائكة كيف ينزل علي الارض ولا يأتي
معه سلاح خاتم الخلاص الذي للملك وهو الصليب
المقدس الذي ليسوع المسيح ابن الله الكمي * فان
كنت تريد ان اصدق انك انت ميخائيل المنقذ
فدعني اقدم لك صورته | وتقبلها وعند ذلك اذا
Fol. 170a. اسجد لك من غير اكون ذا قلبين فلما راي الشيطان
انها قد حصرت من كل جهة ولم يقدر علي حجة
يقولها امامها وانها قامت من المكان الذي كانت
جالسه فيه تريد ان تكضر له صورة رئيس الملائكة
ميخائيل غير شكله وصار شبه اسد يزيّر حتي ان
20 صورته ملا المدينة كلها واسرع فامسك | حنجرتها
وخنقها حتي قاربت الموت وكان يقول لها هكذا
هذا اليوم الذي وقعتي في يدي تعبت واني زمان
كبير اصيدك لكن لم اتمكن الي الان فليبات الان
الذي انتي معتمد عليه ويخلصك من يدي وان
25 تلك المرأة الحكيمه فانها ضاقت جدا حتي انها
قاربت الموت فصرخت قايلاه يا رئيس الملائكة ميخائيل
Fol. 171a.

- اعتنى في هذه الساعة الشديده ونيمما كان الشيطان
يوامها كثيرًا واذا برئيس الملائكة ميخائيل ظهر
لها للموت لابسًا كرتبه ملوكيه وبيده اليمنى قضيب
من ذهب وعليه موضوع علامة الصليب فاشرق
5 المكان اكثر من الشمس اضعاف كثيره فلما راد
الشيطان صرخ بخوف فايلًا يا سيدي رئيس الملائكة
Fol. 171b. ميخائيل اخطأت | في السماء وقد املك فاذنى قد
استعجزيت ودخلت الي المكان الذي صورتك فيه
اسالك ان لا تهلكنى قبل زماني فان المخالف سمح
10 لي ايامًا قليلا * وانت يا سيدي يا رئيس الملائكة
الذي غربتني من مساكن السموات والان فانا اهرب
منك الي يوم الكزي العظيم انا اعترف لك واقسم
Fol. 172a. قد املك الله انني لا اعود من هذا الوقت ان | اجرّب
رجل ولا امراد في الموضع الذي تكون فيه هذا ما كان
15 الشيطان يقوله وهو مربوط مع رئيس الملائكة
ميخائيل مثل عصفور في يد طفل صغير وهو حقير جدًا
ثم بعد ذلك اطلقه بكزي عظيم فقال رئيس الملائكة
ميخائيل لا وغميّه اغلبني الشيطان وتقوي ولا تخافني
منه فاذ لا يقدر عليك من هذا الوقت | انا هو
Fol. 172b. 20 ميخائيل رئيس الملائكة الذي انتى تخذمينه الذي
سألك لي ارستورخوس زوجك الامين الطوباني انا هو
ميخائيل الذي تساليني كل يوم امام صورتي الذي
شخص منسوخ داخل قبطونك انا هو ميخائيل الذي
ارفع طلباتك امام الله انا كنت قايم في الوقت
25 الذي فيه خاطبتني زوجك قايله انقش لي شخص
رئيس الملائكة لاجعله | في بيتك ناصرًا لي سلمني
Fol. 173a.

- له ليصير لي كفيلاً ويكون لي عضداً عند الرب
ويتعاهدني اذا مضيت اليه مثل جميع الناس انا هو
ميخايل سامع كل الذين يدعون الله باسمي
لا تخافني لان هوذا من بعد ان تكملني خدمتك
5 التي تصنعها باسمي تأتي الي اني انا مع كثير من
الملايكة لارفعك الي اماكن النوح التي لله التي
ورثها زوجك | السلام لك ولما قال لها رئيس الملايكة
Fol. 173b. ميخايل هذا صعد الي السموات بمجد عظيم وهي
واقفة تنظر اليه ومن بعد ذلك مضت الي الكنيسة
10 حيث انبا انتموس اسقف المدينة اول من كرز من
يد القديس يوحنا ثم الذهب رئيس اساقفة مدينه
قسطنطينيه الذي استضت جميع الجراير من قبله
Fol. 174a. واعلمته جميع ما قاله لها رئيس الملايكة فمجد الله
ورئيس ملايكنه الاطهار ميخايل وقدم القداش وخدم
15 بسرعه وكرامه عظيمه ومن بعد القداش خرجت من
البيعه ومضت الي بيتها وكملت الخدمه مع الاخوة
الفقرا وهي تخدمهم فلما فرغوا ياكلوا ويشربوا
ارسلت خلف الاب الاسقف | وطلبت اليه ان ياهلها
Fol. 174b. للمكسور الي بيتها فجاء اليها سريعاً فلما بلغها
20 مجيئه اليها خرجت للمقايه الي ثالث باب من بيتها
وخرت على قدميه وقبلتھما زمان كبيراً وان الاسقف
القديس اقامها نايلاً قومي ايتها المرأة المباركه من
الله والناس بالحقيقه قد قبل الله منك قربانك
مثل هايل الصديق | واشتم بخورك مثل بخور
Fol. 175a. 25 ملكيسدان ملك ساليمة كاهن الله العلي لانك فعلتني
باستقامه * اما هي فاخذته بكرامة عظيمه وادخلته

- الي فيطونها الذي فيه صورة رئيس الملائكة ميخائيل
ونصبت له كرسي من عاج والاث من فضة لكي
تجلس عليها القسا والشمامسة فلما صلوا وجلسوا
فتكثرت ابواب بيتها واخرجت ساير امواليها من
Fol. 175b. 5 الجليل الي الكفير المثلث والدون ووضعتهن
تدامها وقالت له يا ابي القديس خذ مني هذا
المال القليل وفرقه علي الفقرا عني وعن الطوباني
زوجي باسم رئيس الملائكة الاطهار ميخائيل ليسال
الله نتي انا والطوباني زوجي الامير ارسترخوس ليصنع
Fol. 176a. 10 رحمة مع | نفسي الشقية امام منبر المكور فامر
الاسقف ان يكمل كل مالها الي الكنيسة واما
عبيدها فصيرت الكل احرارا فلما كان في هذا اليوم
الواحد الذي هو الثاني عشر من بؤونه فيها نكن
جالسين نتحدث مع الاسقف شمعنا رايسة بكور
15 عظيم لم يشتم مثله ابدا * وانا كنت جالسا مع
Fol. 176b. انتيموس الاب الاسقف القديس اول | قسمة الاب
القديس ابنا يوحنا ثم الذهب وكنت انا قسا فلما
شمعنا رايسة ذلك البكور العظيم بهتنا لذلك
المنظر العجيب من بعد ذلك رجعت اوفيميه الي
20 الاب الاسقف وقالت له اسال لك يا ابي ان تطلب
عني كي التقى الله في ساعة جيده فان الساعة
قد اقترب الذي فيها تفترق نفسي من جسدي
Fol. 177a. المسكين الي يوم | الحكم العظيم فان هوذا ميخائيل
رئيس الملائكة قد اتاني وزوجي ارسترخوس معه
25 وكثير من الملائكة وانها انضجعت علي مرقدها
وبسطت يديها وان الاب الاسقف صلى عليها وقتنا

- طوبى لا * من بعد هذا رفعت وجهها في وجه الاسقف والجميع كلهم وقالت لهم انا اسالكم بالرب ان تصنعوا مكتبة وتعطوني صورة رئيس الملائكة ميخائيل | لا قبلها مرة اخري قبل خروجي من Fol. 177b.
- 5 الجسد وفي الساعة تناول الاسقف الصور وناولها لها اما هي فقبلتها قائلة يا سيدي رئيس الملائكة الاطهار ميخائيل كف معي في هذه الساعة المتسوة وفيما نحن نسمعها وهي تقول هذا والجميع كله سمعنا ايضا صوت جموعا كثيره مسرعين جدا مع
- 10 بعضهم مثل الميازيب الكبيرة | فرجع الجميع الصغار والكبار والرجال والنساء اعينهم فرأوا ميخائيل رئيس الملائكة يضي مثل الشمس وهو قائما عند اوفيمية المكتشه وقصب رجليه مثل النحاس المبرق المسبوك بالنار ويده اليمنى بوق ويده اليسرى بكرة مثل المركبة وعليها صليب وهو
- 15 لابس لباس | مختار احسن من لباس ملوك العالم اضعاف كثيرة فلما رايناه هكذا اضطررنا وبهتتنا من خوفه * ورايناه قائما يهيى حلة نورانه يزين بها نفس تلك المرأة الطوبانية اوفيمية لتخرج
- 20 في حلتها المقدسه * وهكذا اسلمت روحها وصورة رئيس الملائكة ميخائيل علي | عينها قبل خروجها Fol. 178b.
- من الجسد * وسمعنا اصوات جماعه يرتلون قائلين ان الرب عارف بطريق الابرار وميراثهم يدوم الى الابد * وكانت صورة رئيس الملائكة ميخائيل موضوعة
- 25 على وجه المرأة الي ان اسلمت روحها والموقت طارت الصورة ولم نعلم الى اين مضت وان نحن جعلنا

- المراة في قبر زوجها ارسترخوس ولما دفنّاها اتينا
 Fol. 179b. الي الكنيسة | لنقدّس وانّ الاسقف دخل الي المكان
 الذي نكنّ مجتمعين فيه الان باسم ميخائيل رئيس
 الملائكة ولما دخل الي المذبح كعادته راي صورة
 5 رئيس الملائكة ميخائيل التي طارت من بيت اورغيمية
 معلقة في الجوّ من غير يد انسان في القبة المقدّسة
 فصرخ الاسقف قايل يا رجال جزيرة الاتراكي تعالوا
 لكي تنظروا عظم | قوة رئيس الملائكة ميخائيل فاسرع
 Fol. 180a. الجميع كله الي داخل المذبح فرينا باعيننا صورة
 10 ميخائيل رئيس الملائكة معلقة في الجوّ بغير يد
 انسان ولا بشي اخر لكنها ثابتة كعمود لا يتحرك
 ولا يتزعزع بشي البتة * فيا للاصوات التي كانت في
 تلك الساعة من الجمع كله صارخين ممتّجين لله
 ورئيس | الملائكة ميخائيل وبلغ خبر هذا الاعجوبة
 Fol. 180b. 15 العظيمة الي الملك ارغاديوس المحبّ لئله والي
 اودكسيّة الملكة بمدينة قسطنطينية والملك اثوريوس
 برومية ومرزوا ان يلقوا بعضهم البعض في هذا
 الجزيرة وهكذا تلقوا بعضهم مع الملكة ونظروا
 باعينهم الاعجوبة وهي صورة رئيس الملائكة ميخائيل
 20 وسجدوا على الارض على سرير | الطوباني يوحنا فم
 Fol. 181a. الذهب الذي تنيح عليه هذا الذي صنع اشفيه
 عظيمه في هذه الجزيرة حتى كان كل انسان يرقد
 على ذلك السرير للمقدّيس يوحنا يحصل لهم البر
 للموت من يقدر ان يصف العجايب التي كانت من
 25 صورة رئيس الملائكة ميخائيل هذا التي رايناها الان
 باعيننا ظاهرة في بيعته المقدّسة | الذي نكنّ
 Fol. 181b.

مجتَمعين في تذكّاره المقدّس اليوم حتّى أنّها كانت
في كلّ اثني عشر يوماً من الشهر عيد رئيس الملائكة
ميخائيل يَخرج من أربعة جوانبها أربعة أغصان زيتون
ثمره ثمره طيّبه فإن ذلك اللوح الذي كانت الصورة
5 منقوشة عليه كان من خشب الزيتون اتري تذكرون
تلك التي كان في أحشائها مرض الاستسقا وكانت

Fol. 182a. تسمى ابسطينا وكيف ورمّت | وصارت بغير قوّة من
الضعف والشدة التي كانت فيها وانها اتت بامانٍ
عظيمه الي هذه البيعة المقدّسة واخذت من ثمرة
10 ذلك الزيتون الذي خرج من الصورة في الثاني عشر
من الشهر الماضي وقد رايتكم كلكم انه عندما اكلت
من ثمرة تلك الصورة فارقتها العلة التي كانت في
أحشائها للوقت وتظهرت وبريت ومضت الي بيتها

Fol. 182b. ممتجّده لله ورئيس ملائكته الاطهار ميخائيل |
15 حتّى كانها لم تمرض * اسمعوا ايضاً هذه الاعجوبة
التي كانت فانني لا اتركها رايتكم ذلك الرجل الضعيف
الذي كان باضارب الشّديد في احدي اجناب راسه
حتّى ان عينه الايمن كادت عن قليل تنقلع وتخرج
من راسه فاتا الي البيعة المقدّسة واخذ قليل زيت

Fol. 183a. 20 من القنديل ورشم وجهه باسم الاب | والابن والروح
القدس واخذ من الورق الذي اخرجتهم الصورة
وجعل منه علي الموضع الذي يوجعه في راسه فبري
للموقت ومضي الي بيته بسلام *

THE ETHIOPIC VERSION
OF THE
ENCOMIUM UPON SAINT MICHAEL
BY
SEVERUS OF ANTIOCH.

በሚካኤል ፡ ምንባብ ።

Fol. 156a. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩ አምላክ ።

ድርሳን ፡ አመ ፡ ዓሠሩ ፤ ወሰኑዩ ፡ ለኅዳር ፡ ዘደረሰ ፡
 ሊቀ ፡ ጳጳሳት ፡ ዘአንጾኪያ ፡ በእንተ ፡ ሊቀ ፡ መላእክት ፡
 ሚካኤል ፡ ወአፍቅሮቱ ፡ ለሰብእ ፡ ወተናገረ ፡ በእንተ ፡
 ሰንበት ፡ ቅድስት ፡ እስመ ፡ ኅበረ ፡ በዓለ ፡ ሚካኤል ፡ በይ 5
 እቲ ፡ ዓመት ፡ ምስለ ፡ ዕለተ ፡ ሰንበት ፡ ወካዕበ ፡ ተናገረ ፡
 በእንተ ፡ ማቴዎስ ፡ ነግድ ፡ ወብእሲቱ ፡ ወውሉዱ ፡ ዘከ
 መ ፡ አመኑ ፡ በእግዚአብሔር ፡ በስእለተ ፡ ሚካኤል ፡ ሊ
 ቀ ፡ መላእክት ፡ እስመ ፡ ይቤ ፡ ዘንተ ፡ ድርሳን ፡ አመ ፡
 ፲ ወ ፪ ፡ ለኅዳር ፡ እንዘ ፡ ጉቡአን ፡ ሕዝብ ፡ በቤተ ፡ ክር 10
 ስቲያን ፡ ሚካኤል ፡ ሊቀ ፡ መላእክት ፡ ይግበሩ ፡ በዓለ ፡
 በሰላመ ፡ እግዚአብሔር ፡ አሜን ።

ስምዑ ፡ ለመዘምር ፡ ቅዱስ ፡ ዳዊት ፡ ዘነገረን ፡ ኅብረ
 ተ ፡ ዝንቱ ፡ በዓል ፡ ዮም ፡ ይትፌማሕ ፡ እንዘ ፡ ይኬልሕ ፡
 ወይብል ፡ ይትዐየን ፡ መልአክ ፡ እግዚአብሔር ፡ አውዶ 15
 ሙ ፡ ለእለ ፡ ይፈርህዎ ፡ ወያድኅኖሙ ። ኦፍቄራንዮ ፡ ክ

ልኤቱ : በዓል : የ-ም : በዓለ : ሚካኤል : ቅዱስ : ሊቀ :
 መላእክት : ወበዓለ : እሑድ : ትንሣኤሁ : ለመድኃኒን :
 ናሁ : እሬኢ : ህድኡተ : ዓቢዩ : ወአልቦ : ሀከከ : ዘይከል
 አነ : ወባሕቱ : ተደለው : ነፍሰከሙ : ትስምሁ : ነገረ :
 ትምህርት : ዘንነግረከሙ :: ወአንትሙሂ : እለ : ትሰ | ም 5
 ፀ : በአማን : ዘንተ : ነገረ : ስምሁ : ዘይቤ : በዘምእት :
 ወቦ : ዘስሳ : ወቦ : ዘሠላሳ : ከመ : ታኣምሩ : ኢኮነ : ርሐ-
 ቀ : እምኔን : ዘይሁብ : ዕሴተ : በአማን : እግዚእነ : ኢዩ
 ሱስ : ክርስቶስ : ወልደ : እግዚአብሔር : ሕያው : እስመ :
 ይቤ : እምአፋሁ : ዘምሉእ : ሕይወት : ወነሱ : ጽድቀ :: 10
 ኀበ : ሀለው : ክልኤቱ : ወሠለስቱ : ጉቡአን : በስምዩ :
 ህዩ : ሀሎኩ : ማእከሎሙ : ወእመስ : አምላክነ : ምስሌ
 ነ : ንትወከፍ : እንከ : ነገረ : ነቢይ : ዳዊት : መዘምር :
 ዘይቤ : በፍሥሐ :: እስም : ንጉሥ : እግዚአብሔር : ዲ
 በ : ነሱ : ምድር : ዘምሩ : ልብወ : ነግሠ : እግዚአብሔር 15
 ር : ላዕለ : ነሱ : አሕዛብ :: አእምሩ : ፍቁራንዩ : ከመ :
 በዓሉ : ለመድኃኒን : የ-ም : እንተ : ይእቲ : ሰንበት : ቅ
 ድስት : ይደልወነ : ንሰብሐ : ወንባርኮ : ወናክብሮ : ለእ
 ግዚአብሔር : ቀዱሙ : እስመ : ይደልዎ : ነሱ : ክብር :
 በነሱ : ጊዜ : ለዓለመ : ዓለም : አሜን :: 20

ወእምዝ : ንንግር : ክብሮ : ለሚካኤል : ዓቢይ : ሊ
 ቀ : መላእክት : ቅዱሳን : ሰማዕክሙ : ማቲዎስ : ዘይቤ :
 በወንጌል : ቅዱስ :: ይቤሎን : መልካክ : ለአንስት : ኢ
 ትፍርህ : አንትንሰ : አአምር : ከመ : ኢየሱስሃ : ዘተሰቅ
 Fol. 157a. ለ : ተኅሣ : ኢህሎ : ዝዩሰ : ተንሥኡ : በከመ : ይቤሎ | 25
 ሙ : ለአርዳኢሁ : ወረአዩ : ከመዘ : መብረቅ : ወአልባ
 ሲሁ : ጸዓዳ : ከመ : በረድ : ዝውእቱ : ሊቀ : መላእክት :
 ቅዱስ : ሚካኤል : ቀዳሚ : ሓራ : እምኅይለ : ሰማያት :

ንግበር : በዓለ : የም : አፍቀራንዩ : እስመ : እግዚእነ :
 ሀሎ : ማእከሌን : ወነተሎሙ : ሰራዊተ : መላእክት : ይገ
 ብሩ : በዓለ : ለበዓለ : ሚካኤል : መልአክ : ቅዱስ : ወ
 ሚካኤል፤ ይስእሎ : ለእግዚአብሔር : በእንተ : ዘመደ :
 ሰብእ : በነተሉ : ጊዜ : ወእግዚአብሔር : ይኅድግ : ሎሙ : 5
 ኅጢአቶሙ ። መኑ : እምነተሉ : ቅዱሶን : ዘኢሀሎ : ም
 ስሌሁ : ሊቀ : መላእክት : ወዘኢያድኅኖ : እምነተሉ : ም
 ንዳቤሁ ። መኑ : እምነተሉ : ሰማዕት : ዘኢሀሎ : ምስሌ
 ሁ : ሚካኤል : ሊቀ : መላእክት : ወዘኢያድኅኖ : ለትእ
 ዛዘ : እግዚአብሔር : ከመ : ይኅግእ : አክሊሎ ። ወለእ 10
 መ : ፈቀድክሙ : ታእምሩ : ፍቀራንዩ : ከመ : ሚካኤል :
 ሊቀ : መላእክት : ይሀሉ : ምስሌ : ነተሉ : ሰብእ : እለ :
 ይቀርቡ : ኅበ : እግዚአብሔር : በነተሉ : ልቦሙ : ወይስ
 እሎ : ለእግዚአብሔር : በእንተአሆሙ : ከመ : ይኅኖ
 ሙ : ረዳኤ ። ስምዑ : እንግረክሙ : ዘንተ : ታእምረ : 15
 ዓቢያ : ዘኮነ : እምኅይለ : እግዚአብሔር : ወሚካኤል :
 ሊቀ : መላእክት : በስእለቱ : | ዘነገርናክሙ : በእንተ :
 ሰብእ : እለ : የአምኑ ። ሀሎ : በእሲ : ዘየአምን : ቀዳሚ :
 ስሙ : ቂሶን : እምሰብአ : ደወለ : ቆ[ሎ]ንያ : ወባዕል : ውእ
 ቱ : ፈድፋድ : ወይግበር : ዓቢያ : መንግደ : ወኢያምር : ለእ 20
 ግዚአብሔር : አላ : መስግል : ውእቱ : ወያመልክ : ጠዖ
 ተ : ከመዝ : ኮነ : በእበዱ : ወእግዚአብሔርስ : ፈቀደ :
 ያድኅኖ : ወእንዘ : ይወሰድ : መንግደ : በሐመር : በጽሐ :
 ሀገረ : እንተ : ሰሚ : ቀሎንያ : ወሰብእስ : ያመልክዎ :
 ለእግዚአብሔር : ወበጽሐ : ህየ : አመ : አሚሩ : ለኅዳር : 25
 ወሀሎ : ውስተ : ሀገር : ምስያጠ : ሐንግዱ ። ወአመ :
 ኮነ : ፲ ወ ፪ : ለወርኅ : ኅዳር : በይእቲ : ዕለት : ጊዜ : ቀ
 ትር : ኅለፈ : ሚካኤል : ሊቀ : መላእክት : እንተ : ምሥ

Fol. 157b.

ያጥ : ወርእዮሙ : ለሠዩጥ : እንዘ : ያሜኒዩ : መኃትወ :
 ወአልባስ : ወአንከረ : ፊድፋደ : ወነበረ : ህዩ : ወበምክሩ :
 ለእግዚአብሔር : ርእየ : ተፍጻሚተ : ግብሩ ። ወመሲ
 ዮ : ርእየሙ : ለኩሉ : ሕዝብ : እለ : ተጋብኡ : በውእ
 ቱ : መካን : ወገብሩ : ጸሎተ : ሰርክ : ወይቤሉ : ዝማሬ : 5
 ጥዑመ ። ወውእቱ : ብእሲ : አንከረ : ወእምብዝነ : ዘር
 እየ : ኖመ : አንቀጸ : ቤተ : ክርስቲያን ። ወበሌሊት : ካ
 ዕበ : ተጋብኡ : ካህናት : ወጠቢባን : ከመ : ይጸልዩ : ጸ
 ሎተ : ነግሀ : ወውእቱስ : ብእሲ : አንከረ : ፊድፋደ : በ
 Fol. 158a. እንተ : ዘሰምዐ ። ወጸቢሐ : ረከበ : ክልኤተ : ዕደ | ወ : 10
 ክርስቲያን : እምሰብአ : ይእቲ : ሀገር : ወተስእሎሙ :
 ወይቤ : አኅዊየ : ምንትኑ : ዘኩን : በዛቲ : ዕለት : ወሌሊ
 ት : ውስተ : ዛቲ : ሀገር : ብዝነ : ዘምሮ : ወፍሥሓ ። ወ
 ይቤልዎ : ክልኤሆሙ : ዮም : ፲ ወ ፪ : ለኅዳር : ንገበር :
 በዓለ : ለሊቀ : መላእክት : ቅዱስ : ሚካኤል : እስመ : 15
 ይስእሎ : ለእግዚአብሔር : በአንቲኦኒ : ከመ : ይስረይ :
 ለነ : ኀጢአተነ : ወያድነነ : እምኩሉ : እኩይ : ወይቤ
 ሎሙ : ውእቱ : ብእሲ : አይቲ : ሀሎ : ከመ : እትንገር :
 ምስሌሁ : ወእስእሎ : ከመ : ያድነነኒ : እምኩሉ : ምን
 ዳቤየ : አውሥኡ : ወይቤልዎ : ኢትክል : ትርአዮ : ይ 20
 እዚ : እስከ : ትከውን : ፍጹመ : ወለእመ : ኮንከ : ክርስ
 ቲያናዊ : አከ : ገብረ : ባሕቱ : ዘትስእል : አላ : ትሬእዮ :
 ለእግዚአ : ወታኅክር : እምስብሐቲሁ : ወውእቱ : ያድ
 ኀነከ : እምኩሉ : እኩይ : ወይቤሎሙ : ውእቱ : ብእሲ :
 አስተበቀኝክሙ : አኅዊየ : ትሰዱኒ : ምስሌክሙ : ወእ 25
 ኩን : ክርስቲያናዊ : ወእሁበክሙ : በበ : ዲናር : ወርቅ :
 እስመ : ተመይጠ : ልብየ : ኀበ : አምልኮትክሙ : ኀቡረ :
 ወይቤልዎ : እሉ : ዕደው : ኢትከውን : ከማን : እስከ : ይ

ጼሊ : ለዕሌክ : አቡነ : ጳጳስ : ወየነትመክ : ወያጠምቀ
 ክ : በስመ : አብ : ወወልድ : ወመንፈስ : ቅዱስ : ወትክ
 Fol. 158b. ውን : ክርስቲያናዊ : ዳጌሙ : | ተዐገስ : እስክ : ይፈጽ
 ም : አቡነ : ኤጲስ : ቆጶስ : ወንወስደክ : ኅቤህ : ወይሬ
 ስዩክ : ከማነ : ወገብረ : በከመ : ይቤልዎ : ወተዐገስ : ይ 5
 እተ : ዕለተ : ወበሳኒታ : በጽሐ : ኅቤሆሙ : ወይቤሎ
 ሙ : አነዊየ : ኅራን : ተወከፉኒ : ኅቤክሙ : ከመ : እግ
 ዘኣብሔር : ዘንገርክሙ : ከያህ : የሀብክሙ : ዕሴትክ
 ሙ :: ወክልኤሆሙ : መሀይምናን : ወሰድዎ : ኅብ : ኤ
 ጲስ : ቆጶስ : ወይቤሎ : ለውእቱ : ብእሲ : እምአይ : ብ 10
 ሔር : አንተ : ወይቤ : እንሰ : እምደወለ : ቆ[ሎ]ንያ :: ወይ
 ቤሎ : ኤጲስ : ቆጶስ : ሠምረኑ : ልብክ : ትኩን : ክርስቲ
 ያናዊ : ወይቤ : ውእቱ : ነግድ : እወ : አባ : ዘርኢኩ :
 ወዘሰማዕኩ : በዛቲ : ሀገር : ሠምረነ : እኩን : ክርስቲያና
 ዊ :: ወይቤሎ : ጳጳስ : መነ : ታመልክ : እምአማልክት : 15
 ወአውሥአ : ወይቤ : አመልክ : ዐሓየ : ወይቤሎ : ጳጳ
 ስ : ሶበ : የዐርብ : ዐሓይ : ውስተ : ምድር : ወይረክበክ :
 ምንዳቤ : በአይቱ : ትረክቦ : ከመ : ይርዳእክ :: ወአው
 ሥአ : ውእቱ : ነግድ : ወይቤ : ምሕረትክ : ትብጽሐኒ :
 ከመ : ታጥምቀኒ : ወአስተበቁግክ : ትረሲየኒ : ክርስቲያ 20
 ናዊ : ከመ : ዙሎሙ : ሰብአ : ዛቲ : ሀገር :: ወይቤሎ :
 ጳጳስ : ብከኑ : ብእሲተ : ወውሉድ : ወይቤ : ቢየ : ህየ :
 ብእሲተ : ወውሉድ : በሀገርየ : ወይቤሎ : ጳጳስ : በእንተ
 Fol. 159a. ዝ : ኢንክል : ናጥምቀ : ይእዜ : እስክ : ተሐውር : ኅቤ |
 ሆሙ : ከመ : ኢትትናፈቁ : በበይናቲክሙ : ወኢትትፈ. 25
 ለጡ : አው : ትክሕድ : ቅኔክ : ወጥምቀትክ : እንተ : ተ
 ወክፍክ : እስመ : ቀዳሚት : ዕልወት : ኮነት : እምነብ :
 ብእሲት :: ወባሕቱ : ለእመ : ሰምረ : ልባ : ምስልክ : ን

ፀ : ወእሬስዮክሙ : ክርስቲያን : ወውእቱ : ነግድ : ሶ
 በ : ሰምዐ : ዘንተ : ተፈሥሐ : ፈደፋደ : ወሶቤሃ : ተባረ
 ከ : እምኤጲስ : ቆጶስ : ወወዕክ : ወተደለወ : ይሐር : ብ
 ሐሮ :: ወናሁ : ሰይጣን : ጸላኤ : ነሉ : ሠናይት : እእ
 ሚሮ : ከመ : መጠወ : ልቦ : ውእቱ : ብእሲ : ኀብ : እግ 5
 ዘእብሐር : ቀንኦ : ላዕሌሁ : ወሶበ : በጽሐ : ማእከለ :
 ባሕር : አንሥኦ : ዐውሎ : ጽኑዐ : ወረሰየ : ማዕበለ : ዘይ
 ትሌዓል : እም : ሐመር : እስከ : ሕቀ : ከመ : ዘእምተሰ
 ጥመት : ወእሞቱ : ነሉሙ : እለ : ውስተ : ሐመር :: ወ
 ውእቱሰ : ብእሲ : ነግድ : ክልሐ : ወይቤ : እግዚአ : ኢ 10
 የሱስ : ክርስቶስ : ርድኦኒ : በዝንቱ : ዓቢይ : ምንዳቤ :
 ወአነ : አአምን : በእንተ : ስብሓት : ዓቢይ : ዘርኢኩ :
 በዝ : ቤተ : ክርስቲያን : ለሊቀ : መላእክት : ሚካኤል :
 ቅዱስ : እስመ : እመጽእ : አነ : ወነሉ : ቤትየ : ወንከ
 ውን : ክርስቲያን : እስከ : ዕለተ : ንመውት :: ወሶቤሃ : 15
 መጽእ : ኀቤሁ : ቃል : እንዘ : ይብል : ኢትፍራህ : አል
 ቦ : እኩየ : ዘይቀርብ : ኀቤከ : ወበጊዚሃ : አርመመ : ማ
 ፀበል : እስከ : ታሕቱ : ወኮነ : ዛሕነ : ወተዐረየ : ሐመረ :
 ወሐረ : በርቱፅ : በትእዛዘ : እግዚአብሔር : ወበጽሐ :
 ብሐሮ : ወኢረከቦ : ምንተኒ : እኩየ : ወአቲዎ : ቤቶ : 20
 ተፈሥሐ : ዓቢየ : ፍሥሐ : ወነገሮሙ : ለሰብኤ : ተኦ
 ምረ : ዘኮነ : ኀቤሁ : በውስተ : ሐመር :: ወነሉ : ዘኮነ :
 እስከ : ሃገረ : ቆሎ | ንያ : ወይቤሎሙ : በአማን : ኢኮነ : ፀ
 ሓይ : አምላክ : ዝንቱ : ዘናመልክ : ዳእሙ : ናምልክ :
 ለአምላክ : ሰማይ : ኀያል : ኢየሱስ : ክርስቶስ : ወልደ : 25
 እግዚአብሔር : ሕያው : ውእቱኬ : አምላክ : ነሉ : ወ
 ነሉ : እምኀቤሁ : ወነገሮሙ : ዕባየ : ክብሩ : ለሊቀ : መ
 ላእክት : ሚካኤል :: ወአንከረ : ፈደፋደ : ዘየዐቢ : ወል

ዱ ፡ ወሐረ ፡ ውእቱ ፡ ብእሲ ፡ ኅበ ፡ ብእሲቱ ፡ ወይቤላ ፡
 እመ ፡ ሰማዕክኒ ፡ ተንሥኢ ፡ ምስለየ ፡ ንኩን ፡ ክርስቲያን ፡
 ወንትቀነይ ፡ ለክርስቶስ ፡ ወኢትኩኒ ፡ ዘክልኤ ፡ ልቡ ፡
 ግሙራ ፡ ወለእመ ፡ ኢሠምረ ፡ ልብከ ፡ አንሰ ፡ ኢየኣዝ
 ዘከ ፡ ናሁ ፡ ሰማንያ ፡ ምእት ፡ ወርቅ ፡ ዘተርፊኒ ፡ ወአነ 5
 እሁብከ ፡ ዐሠርተ ፡ ምእተ ፡ ዲናረ ፡ ወንበራ ፡ በአምልኮ
 ትከ ፡ ወአንሰ ፡ አሐውር ፡ እንሣእ ፡ ስርየተ ፡ ኒጢኢት
 የ ፡ ወትቤሎ ፡ ብእሲቱ ፡ ሠናይ ፡ እግዚእየ ፡ እኑየ ፡ በ
 አማን ፡ ዠሎ ፡ ናኖተ ፡ ኅበ ፡ ተሐውር ፡ አንሂ ፡ አሐውር ፡
 ምስልክ ፡ ወሞተ ፡ እንተ ፡ ትመውት ፡ እመውት ፡ ምስሌ 10
 ከ ፡ ወከማሁ ፡ ተሠ | ናአው ፡ ዠሎሙ ፡ ወዐርጉ ፡ ሐመ
 ረ ፡ ወመርሐሙ ፡ እግዚአብሔር ፡ በረድኤቱ ፡ ወበጽሐ ፡
 ሀገረ ፡ ቆሎንያ ፡ ወሐሩ ፡ ኅበ ፡ ክልኤ ፡ ዕደው ፡ እለ ፡ ት
 ካት ፡ ወአምነዎሙ ፡ ወነገርዎሙ ፡ ከመ ፡ መጽአ ፡ ይኩ
 ኑ ፡ ክርስቲያን ፡ ወእሙንቲኒ ፡ ወሰድዎሙ ፡ ኅበ ፡ ጳጳ 15
 ስ ፡ ወይቤልዎ ፡ ውእቱ ፡ ብእሲ ፡ ዘመጽአ ፡ ቀዲሙ ፡ ይ
 ኩን ፡ ክርስቲያን ፡ ናሁ ፡ መጽአ ፡ ምስለ ፡ ብእሲቱ ፡ ወው
 ሉዱ ፡ ይኩኑ ፡ ክርስቲያን ፡ ወተፊሥሐ ፡ ጳጳስ ፡ ዓበየ ፡
 ናሥሐ ፡ በእንተ ፡ መድኅኒተ ፡ ነፍስ ፡ ወቀርቡ ፡ ኅቤሁ ፡
 ወይቤሎሙ ፡ በአማንኑ ፡ ትፈቅዱ ፡ ትኩኑ ፡ ክርስቲያን 20
 ወአውሥኡ ፡ በትሕትና ፡ ወይቤሉ ፡ አቡነ ፡ ለእመ ፡ ፊ
 ቀደ ፡ እግዚአብሔር ፡ ወጸሎትክ ፡ ቅድስት ፡ ወሶቤሃ ፡
 አስተዳለወ ፡ ጳጳስ ፡ ጥምቀተ ፡ በቤተ ፡ ክርስቲያን ፡ ዘሊ
 ቀ ፡ መላእክት ፡ ቅዱስ ፡ ሚካኤል ፡ ወመሀሮ ፡ ለውእቱ ፡
 ብእሲ ፡ ወለብእሲተ ፡ ወለአርባዕቱ ፡ ወሉዱ ፡ ወለአግብ 25
 ሮቲሆሙ ፡ ወአጥመቆሙ ፡ በስመ ፡ አብ ፡ ወወልድ ፡ ወ
 መንፈስ ፡ ቅዱስ ፡ ወቀዳሚ ፡ ስሙ ፡ ለውእቱ ፡ ባዕል ፡
 ቄሶን ፡ ወወለጠ ፡ ስሞ ፡ ወሰመዩ ፡ ማቲዎስ ፡ ወለብእሲ

Fol. 160a.

ቲ፡ ሰመያ ፡ ኄራና ፡ ወለአርባዕቲ፡ ውሉዱ ፡ ሰመዮ ፡ ለ
 ቀዳሚ ፡ ዮሐንስ ፡ ወለካልኤ ፡ እስጢፋኖስ ፡ ወላሣልስ ፡
 ዮሴፍ ፡ ወለራብዕ ፡ ዳንኤል ። ወሠርዐ ፡ ቅዳሴ ፡ ወመጠ
 Fol. 160b. ምሙ ፡ እምስጢር ፡ ቅዱስ ፡ | ወደሞ ፡ ለእግዚእነ ፡ ኢየ
 ሱስ ፡ ክርስቶስ ።

5

ወእምድነረ ፡ ተጠምቁ ፡ ነበሩ ፡ ወርኅ ፡ ፍጹመ ፡ ኅ
 በ ፡ ጳጳስ ፡ እንዘ ፡ ይሜህሮሙ ፡ ነገረ ፡ ሀይማኖት ፡ ርትዕ
 ት ። ወማቲዎስ ፡ ነግድ ፡ እምብዝኅ ፡ ፍሥሐ ፡ ዘረከበ ፡
 ወሀበ ፡ ፯፻ ፡ ዲናረ ፡ ለቤተ ፡ ክርስቲያን ፡ ሊቀ ፡ መላእክ
 ት ፡ በእንተ ፡ መድኃኒቱ ። ወእምዝ ፡ ተባረኩ ፡ እምጳጳስ ፡ IO
 ወሐሩ ፡ ብሔሮሙ ፡ እንዘ ፡ ይሄኒደዎሙ ፡ ዐበይተ ፡ ሀገ
 ር ፡ ወጠቢባን ፡ በዐቢይ ፡ ፍሥሓ ፡ ወበ ፡ ፈቃድ ፡ እግዚ
 ኡብሔር ፡ አተው ፡ ሃገሮሙ ፡ እንዘ ፡ ይመርሐሙ ፡ ሊቀ ፡
 መላእክት ፡ ሚካኤል ። ወአቲዎሙ ፡ ቤዮሙ ፡ ገብሩ ፡ በ
 ዓለ ፡ ዐቢይ ፡ ለአዝማዲሆሙ ፡ ወወሀቡ ፡ ብዙኅ ፡ ምጽ 15
 ዋተ ፡ ለነዳያን ፡ ወለምበሉታት ፡ ወለእንለ ፡ ማውታ ፡ እስ
 ከ ፡ ያነክሮሙ ፡ ነሉ ፡ ሰብእ ፡ ወጥዑም ፡ አስማቲሆሙ ፡
 በአፈ ፡ ነሉ ። ወተሰምዐ ፡ ብብሔሮሙ ፡ ሠናይ ፡ ምግባ
 ሮሙ ፡ ወእምድነረ ፡ ክልኤ ፡ አውራኅ ፡ አዕረፈ ፡ ውእ
 ቲ ፡ ብእሲ ፡ ማቲዎስ ፡ ኅሩይ ፡ እስመ ፡ መጽአ ፡ በ ፲ ወ ፩፡ 20
 ሰዓት ፡ ወነሥአ ፡ ዐስበ ፡ መዓልት ፡ ፍጹመ ፡ በስእለቱ ፡
 ለቅዱስ ፡ ሚካኤል ፡ ሊቀ ፡ መላእክት ። ወደቂቁሰ ፡ ምስ
 ለ ፡ እምሙ ፡ ኢያንተጉ ፡ ሠናየ ፡ ዘይገብሩ ፡ ፈድፋድ ፡
 እመዋዕለ ፡ አባሆሙ ። ወዲያብሎስሰ ፡ ምስለ ፡ ኢጋንንቲ
 Fol. 161a. ሁ ፡ ኢተዐገሰ ፡ ይርአይ ፡ ኀሩተ ፡ ዘይገብሩ ፡ | እሉ ፡ ቅዱስ 25
 ን ፡ አላ ፡ አቀመ ፡ ላዕሌሆሙ ፡ መኳንንት ፡ ሀገር ፡ ወአስ
 ተጸልኦሙ ፡ ዐቢይ ፡ ጽልክ ፡ ወቆሙ ፡ ላዕሌሆሙ ፡ ወነ
 ሥኡ ፡ ንዋዮሙ ፡ በዐመፃ ፡ ወዘወስተ ፡ መዛግብቲሆሙ ።

ወዮሐንስሰ : ይቤሎሙ : ለእሙ : ወለአኅዊሁ : ናሁ : ን
 ሬኢዮሙ : ለእሉ : እንዘ : ይሣቁዩን : ፈደፋደ : እምአ
 መ : ሞተ : አቡን : ተንሥኡ : ንኅድጋ : ለዛቲ : ሀገር :
 ወንሐር : ሀገረ : ንጉሥ : ወንኅድር : ህዩ : እስመ : ጽሐ-
 ፍ : በወንጌል : ቅዱስ : ሶበ : ይሰዱክሙ : እምዛቲ : ሀገ 5
 ር : ጉዩ : ውስተ : ካልእታ : ወይእዘኒ : ናሁ : ሰደዱን :
 ወሣቀዩን : ወአሕመሙን : ዳእሙ : ይኩን : ፈቃደ : እግ
 ዘኢብሐር : በላዕሌን : ወእምዝ : ተንሥኡ : በኅቡእ :
 ወንሥኡ : ዘተርፈ : ንዋዮሙ : ወሐሩ : ውስተ : ሀገረ :
 ንጉሥ : ወኅድሩ : ህዩ : እንዘ : ይብሉ : እግዚአ : ለሚካ 10
 ኤል : ሊቀ : መላእክት : ኩነን : ረዳኤ : ወወሰኩ : ካዕበ :
 ምጽዋተ : እምዘ : ይገብሩ : ቀዳሚ : ወሰይጣንሰ : አተ
 ዐገሰ : አላ : ተሀውክ : ሶበ : ርእዮሙ : ለቅዱሳን : እንዘ :
 ይሁቡ : ምጽዋተ : በሀይማኖት : ወኢያእመረ : ከመ :
 ያስተኅፍሮ : ቅዱስ : ሚካኤል : ሊቀ : መላእክት : ወአኅ 15
 ዘ : ይጠሐር : ከመ : አንበሳ : ወእምድኅረ : ሕዳጥ : መዋ
 ዕል : ሐሩ : ዐቀብተ : ሀገር : ኅበ : ቤተ : አሐዱ : ባዕል :
 ወሠረቁ : ቤቶ : በይእቲ : ሀገር : ወንሥኡ : ብዙኅ : ንዋ
 ር : ወነገሮ : ባዕል : ለመስፍን : ዘይኳንን : ይእቲ : ሀገ 20
 ር : ወሐተቶሙ : መስፍን : ለሰገራት : እለ : ይእቲ : ሀገ
 ር : ወሰገራትኒ : አኅዝዎሙ : ለእለ : የዐቅቡ : ወአሰር
 ዎሙ : ከመ : ያርኢዩ : ንዋዩ : ውእቲ : ባዕል : ወእንዘ :
 ይሀውክዎሙ : በእንተዝ : ወናሁ : ሰይጣን : ተመሰለ :
 ከመ : ሰብእ : ወአንሶሰወ : ውስተ : ዡሉ : ሀገር : እንዘ :
 ይኬልሕ : ወይብል : አነ : አአምር : ዘሰረቀ : ንዋዮ : ለሴ 25
 ሎም : ባዕል : ወአነ : ርኢክዎሙ : ለእሉ : አርባዕቱ :
 ወራዙት : ፈላሲያን : እለ : መጽኢ : ዝየ : በዝንቱ : መ
 ዋዕል : ከመ : ቦኢ : ቤቶ : ወኢእመርኩ : ጥዩቀ : ከመ :

Fol. 161b.

ዝንቱ፡ ምግባርሙ፡ እም፡ አመ፡ ሀለው፡ ብሔርሙ፡ ።
 ወሰሚያሙ፡ ዘንተ፡ ሰብአ፡ ሀገር፡ ነገርዎ፡ ለመስፍን፡
 ወበጊዜሃ፡ ሰሐብዎሙ፡ በሥዕርተ፡ ርእሶሙ፡ በትእዛዝ፡
 መስፍን፡ ወአምጽእዎሙ፡ ቅድሚኑ፡ እንዘ፡ ይስሐብ
 ዎሙ፡ ዘእንበለ፡ ምሕረት፡ ወሀለውት፡ እሞሙ፡ ተሐ 5
 ውር፡ ደኅሬሆሙ፡ ወትበኮ፡ ወትናዝዘሙ፡ እንዘ፡ ትብ
 ል፡ ኢትፍርሁ፡ ደቂቅዩ፡ አነ፡ አአምን፡ ከመ፡ እግዚአብ
 ሔር፡ ወሊቀ፡ መላእክት፡ ማካኤል፡ ዘተአመነ፡ ከያሁ፡
 ይክል፡ አደኅኖትክሙ፡ እምነሉ፡ እኩይ፡ በእንተ፡ ዘ
 ሐሰው፡ ላዕሌክሙ፡ ወዘንተ፡ እንዘ፡ ትብል፡ ወናሁ፡ 10
 ቃል፡ እምሰማይ፡ ዘይብል፡ ኢትፍርሁ፡ አነ፡ ኢየሳይ፡
 ግ፡ ምንተ ኒ፡ እኩይ፡ ኢይርክብክሙ፡ አነ፡ ሚካኤል፡
 ዘአዕቅበክሙ፡ እምነሉ፡ እኩይ፡ ወእንዘ፡ ይቀውሙ፡
 ቅድመ፡ መስፍን፡ ወያአምንዎሙ፡ ወናሁ፡ ሊቀ፡ መላ
 እክት፡ በአምሳለ፡ መልእክት፡ ንጉሥ፡ መጽአ፡ እምር 15
 ሔቅ፡ ወሶበ፡ ርእሶ፡ መስፍን፡ ተንሥአ፡ ወአስተብ
 ቀዎ፡ ይንበር፡ ከመ፡ ይስመዕ፡ ውእቱ፡ ፍትሐ፡ ወነበ
 ረ፡ ወአዘዘ፡ መስፍን፡ ያምጽእዎሙ፡ ለደቂቅ፡ ወይቤ
 ሎሙ፡ አፍጥኑ፡ አንትሙስ፡ ሀቡ፡ ንዋሩ፡ ለባዕል፡ እ
 ምቅድመ፡ ትትከውን፡ ወአውሥኡ፡ ወይቤልዎ፡ ሕያ 20
 ው፡ እግዚአብሔር፡ አምላክሙ፡ ለክርስቲያን፡ ወክብ
 ሩ፡ ለቅዱስ፡ ሚካኤል፡ ሊቀ፡ መላእክት፡ ከመ፡ ኢተደ
 መርነ፡ በዝንቱ፡ ግብር፡ ወይቤሎ፡ ሊቀ፡ መላእክት፡
 ሚካኤል፡ ለመስፍን፡ አነ፡ አአምር፡ ዘከመ፡ ይትከሠት፡
 እሙነ፡ አኅዝዎ፡ ለዘ፡ ይንእስ፡ እኅሆሙ፡ ለእሉ፡ ዕደ 25
 ው፡ ወአብእዎ፡ ውስተ፡ ቤተ፡ ዐቀብት፡ እለ፡ አጻመ
 ውዎሙ፡ ለእሉ፡ ሰብእ፡ ወይክላሕ፡ ወይበል፡ በስሙ፡
 ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ይትከሠት፡ ንዋሩ፡ ለ

Fol. 162a.

ሴሎም : ባዕል : ዘበእንቲአሃ : ረከቡ : ምክንያተ : ወሶቤ
ሃ : በእማን : ያስተርአ ::

ወእምዝ : አዘዘ : መስፍን : ይንሥእም : ለዘ : ይንእ
ስ : ወልድ : ወያብእም : ውስተ : ቤተ : ሊቀ : ዐቀብት :

Fol. 162b. በከመ : ይቤ : ሊቀ : መላእክት : ሚ | ካኤል : ወክልሐ : 5

ወደቤ : በከመ : እግዚእነ : ኢየሱስ : ክርስቶስ : ወሊቀ :
መላእክት : ቅዱስ : ሚካኤል : ይትከሥት : ንዋዩ : ለሴ
ሎም : ባዕል :: ወበጊዜሃ : ኮነ : ቃል : ወሰምዑ : ነሎ

መ : ዘይብል : ረዱ : ውስተ : ዛቲ : በዓት : ወትረከቡ :
ነሎ : ወዝኒ : ወልድ : ዘይንእስ : ወአኅዊሁ : ንጽሓን : 10

እምኅጠአት :: ወሶቤሃ : ወረዱ : ውስተ : በዓት : ወረከ
ቡ : ነሎ : ንዋዩ : ወነገርዎ : ለመስፍን : ዘኮነ : ወአንከ
ረ : ፈድፋድ :: ወሶቤ : ተመይጠ : ከመ : ይንግሮ : ለዘ :

መስሎ : ላእክ : ዝውእቲ : ሚካኤል : ወኢረከበ :: ወሶ
ቤሃ : አንከረ : ፈድፋድ : ወፈንዎመ : ለአርባዕቲ : ደቂቅ : 15

ግዑዛኒሆመ : ወአተው : ቤቶመ : እንዘ : ይሴብሕዎ :
ለእግዚአብሔር : ወለሊቀ : መላእክት : ሚካኤል : ቅዱ
ስ :: ወእመንቱስ : ቅዱሳን : ኢያንተጉ : ኒሩተ : ዘይገ
ብሩ : ነሎ : ጊዜ : እስከ : ያንክር : ነሎ : እምሠናይ :

ግዕዘመ :: ወከዕበ : እምድኅረ : ሕዳጥ : መዋዕል : አስ 20

ተዋደዮመ : ብእሲ : ለክልኤ : ዕደው : በቅድመ : ንጉ
ሥ : በዕደ : ዘላዕሌሆመ : እምቅድም : ወመጠዎመ :
ንጉሥ : ውስተ : እደ : ሐራ : ከመ : ይንሥእምመ : በበ :

ምእት : ዲናር : ወአልበመ : ዘይሁቡ : ወናሁ : ቅዱስ :
ዮሐንስ : ተራከበመ : በቅሩብ : ወርኢዮመ : ለሐራ : እ 25

Fol. 163a. ንዘ : ይቀሥፍዎመ : ለዕደው : ዘእ | ንበለ : ምሕረት ::

ወይቤሎመ : ለሐራ : ምንትኑ : ገብሩ : ዘትዘብጥዎመ :
ለእሉ : ዕደው : በእንቲአሁ :: ወይቤሉ : ሐራ : ንሕነ : ን

እኅዘሙ : በእንተ : ምእት : ዲናር : ወይቤሎሙ : ለእ
 ሙ : ወሀቡክሙ : ክልኤተ : ምእት : ዲናር : ተኅድግዎ
 ሙኑ : ወይቤሎ : ሐራ : እወ :: ዳእሙ : ለእመ : ኢወሀቡ :
 ንሕነ : ንቀትሎሙ :: ወዮሓንስ : ሰአሎሙ : ላሐራ : ወ
 ያቤ : ተዓገሱኒ : ንስቲተ : እስክ : እገብእ : ኀቤክሙ : 5
 ወሐረ : ወአምጽኣ : ክልኤተ : ምእት : ዲናር : ወወሀቡ
 ሙ : ወራትሐሙ : ለክልኤ : ዕደው : ወለክርባዕቱ : ሐ
 ራ :: ዘስሉጣን : ላዕሌሆሙ : ወሀቡሙ : በበ : ዲናር :: ወ
 ካዕበ : ሰይጣን : ጸላኤ : ነሉ : ሠናይ : ኢተዐገስ : አላ :
 መልእ : ቅንአት : ላዕለ : ቅዱሳን : በእንተ : ሠናይ : 10
 ብሮሙ : ወአንሥእ : ዐበጊዮ : መከራ : ላዕሌሆሙ : ወዕ
 ጹብ : ወናሁ : ንነግር ::

ወእምዝ : ሀሎ : ብእሲ : ውስተ : ሀገር : ወጸውዎ
 ሙ : ለፍቁራኒሁ : ሰርክ : ወውእቱ : ብእሲ : ይኅድር :
 አንጻረ : አንቀጾሙ : ለእሉ : ቅዱሳን : ወእምድኅረ : በ 15
 ልዑ : ወሰተዩ : ተንሥእ : አሐዱ : እምኔሆሙ : ይእቱ :
 ቤቶ : ወእንዘ : የሐውር : ውስተ : ጽጌ : ሀገር : ነሰክ :
 አቅረብ : ወወደቀ : ወሞተ : ሶቤሃ : ወአልቦ : ዘአእመሮ :
 ዘኮነ : እምሰብእ :: ወሐበይተ : ሀገር : እለ : የአውዱ :
 20
 ረኮብዎ : ለውእቱ : ብእሲ : ምወሊቱ : ወወሰድዎ : ውስ
 ተ : መርኅብ : ወኅሠሙ : ነሉ : ሥጋሁ : ወኢያእመሩ :
 ዘኮነ : ወበጽባሕ : ሐሩ : ይቅበርዎ : ወናሁ : ሰይጣን :
 ኮነ : በአምሳለ : ሰብእ : ወከልሐ : ውስተ : ነላ : ሀገር :
 እንዘ : ይብል : ዝንቱ : ብእሲ : ዘሞተ : አልቦ : እም : ሰ
 ብእ : ዘአእመረ : ሞቶ : ወአንሰ : አአምር : ዘቀተሎ : ወ 25
 ኢኮነ : ዝንቱ : ግብር : እምካልእ : ሰብእ : ዘእንበለ : እ
 ሉ : አርላዕቱ : ያቂቅ : ነኪራን : ወአነ : ስምዕ : በዝንቱ :
 ግብር :: ወተሰምዐ : ዝንቱ : ነገር : ውስተ : ነላ : ሀገር :

Fol. 163b. 20

ወሐረ : መስፍን : ወነገሮ : ለንጉሥ : ከሢቲጦስ : ወበጊ
 ዜሃ : አዘዘ : ንጉሥ : ያምጽእዎሙ : ለቲኦር : ያባዕቂቅ :
 እሱራነ : እደዊሆሙ : ዲኅሪተ : ወጋግ : ውስተ : ክሳው
 ዲሆሙ : እንዘ : ይስሕብዎሙ : ኅበ : ንጉሥ :: ወመጽ
 አ : ኅቤሆሙ : ቃል : ዘይብል : ኢትፍርሁ : ናሁ : መዋ 5
 ዕለ : ጸማ : ኅለፈ : ወቀርበ : ኅቤክሙ : ዕረፍት : እምኅ
 በ : እግዚአብሔር : ወአቀምዎሙ : ቅድመ : ንጉሥ :
 ከመዘ : አባሲያን :: ወሶቤሃ : ናሁ : ሊቀ : መላእክት :
 ቅዱስ : ሚካኤል : ተመሰለ : በአመሳለ : ዐቢይ : ላእክ :
 ዘንጉሠ : ሮም : ወሶበ : ርእዮ : ንጉሥ : ከሢቲጦስ : ቆ 10
 መ : ቅድሜሁ : ወቀሪበ : ኅቤሁ : ወነበሩ : ኅቡረ : ወሚ
 ካኤል : ሊቀ : መላእክት : ሶበ : ይፌኢዮሙ : ለደቂቅ :
 እንዘ : ይቀውሙ : ይቤሎ : ለንጉሥ : ከሢቲጦስ : ምን
 ተ : ገብሩ : እሉ : ሕፃናት : ወነገሮ : ንጉሥ : ነፍሱ :
 ዘኮነ : ወይቤሎ : ሚካኤል : በእማንነ : ኢያእመርክሙ : 15
 ዘኮነ : ብእሲሁ : ወይቤሎ : ንጉሥ : አምጽእዎሙ : ሊ
 ተ : ለእሉ : ወይቤሉ : እሉ : እሙንቲ : እለ : ቀተሉ :
 ወይቤሎ : ሚካኤል : በኅቤነሰ : ሶበ : ይከውን : ከመዝ :
 ወይመውት : ብእሲ : ወኢያአምሩ : ዘኮነ : ናመጽኦ : ለ
 ውእቱ : ብእሲ : ዘሞተ : ማእከለ : ወንሴአሎ : ወውእቱ : 20
 ይትናገር : ምስሌነ : ወይነግረነ : ዘቀተሎ :: ወይእዚኒ :
 እመ : ፈቀድከ : ታእምር : ጽድቀ : ያምጽእዎ : ለውእቱ :
 ዘሞተ : ውስተ : ዝንቲ : መካን : ወንሴአሎ : ወውእቱ :
 ይትናገር : ምስሌነ : ወናእምር : ዘቀተሎ :: ወበጊዜሃ :
 አዘዘ : ንጉሥ : ያምጽእዎ : ለዘ : ሞተ : ማእከለ : ወይቤ 25
 ሎ : ሊቀ : መላእክት : ሚካኤል : ለዳንኤል : ዘይንእስ :
 እኅሆሙ : ሐር : ወበሎ : ለዝንቲ : ምውት : በስመ : እ
 ግዚእየ : ኢየሱስ : ክርስቶስ : ንጉሠ : ሰማይ : ወምድር :

Fol. 164a.

ንግረኒ ፡ ዘኮንክ ፡ ወጉብረ ፡ ውእቱ ፡ ወልድ ፡ ንኡስ ፡ ከ
 ማሁ ፡ ወእግዚአብሔር ፡ መፍቀሬ ፡ ሰብእ ፡ ፈቀደ ፡ ይሰ
 ባሕ ፡ ስሙ ፡ ቅዱስ ፡ በኩሉ ፡ መካን ፡ ወይእመኑ ፡ ቦቱ ፡
 ወአግብአ ፡ ነፍሰ ፡ ውእቱ ፡ ብእሲ ፡ ዳግመ ፡ ወሐይወ ፡ በእ
 ንተ ፡ መደኅኒት ፡ ንጉሥ ፡ ወለኩሎሙ ፡ ሰብአ ፡ ይእቲ ፡ 5
 ብሔር ፡ ወከልሐ ፡ ውእቱ ፡ ብእሲ ፡ ወይቤ ፡ አልለክ ፡ ከ

fol. 164 b. ሚቲጦስ ፡ ንጉሥ ፡ እስመ ፡ ደፊርክ ፡ ወነበርክ ፡ ምስለ ፡
 ሊቀ ፡ መላእክት ፡ ቅዱስ ፡ ሚካኤል ፡ ሊቀ ፡ ኀይል ፡ ሰማ
 ያት ፡ ወእሉኒ ፡ ዕደው ፡ እለ ፡ ተአገልክምሙ ፡ ቅዱሳን ፡
 ወንጽሐን ፡ ወአልቦሙ ፡ ኀጢአተ ፡ ወአከ ፡ እሙንቱ ፡ 10
 እለ ፡ ቀተሉኒ ፡ አላ ፡ አቅረብ ፡ ነሰከኒ ፡ ወሞትኩ ፡ ወበእ
 ንተ ፡ ዘተኅርዩ ፡ እሉ ፡ ዕደው ፡ ረከበተኒ ፡ ዛቲ ፡ ዐባይ ፡
 ሠናይት ፡ ወኮንኩ ፡ ድልወ ፡ እርአዮ ፡ ለሊቀ ፡ መላእክ
 ት ፡ ቅዱስ ፡ ሚካኤል ፡ ወይእዜኒ ፡ ናሁ ፡ ርኢክሙ ፡ ተ
 አምረ ፡ እግዚአብሔር ፡ ተመየጡኬ ፡ ኀቤሁ ፡ በኩሉ ፡ 15
 ልብክሙ ፡ ወኀድጉ ፡ እምኒክሙ ፡ ዘንተ ፡ ፍትወተ ፡ ወዘ
 ንተ ፡ አማልክተ ፡ ምውታኅ ፡ እለ ፡ አልቦሙ ፡ ነፍሰ ፡ ከመ ፡
 ይስረይ ፡ ለክሙ ፡ እግዚአብሔር ፡ ኀጢአትክሙ ፡ ዘትካ
 ት ፡ ወሊቲኒ ፡ ዐቢይ ፡ ጸጋ ፡ ረከበተኒ ፡ እስመ ፡ ርኢክም ፡
 ለሊቀ ፡ መላእክት ፡ ሚካኤል ፡ በእንተ ፡ እሉ ፡ ዕደው ፡ 20
 ቅዱሳን ፡ ወበጊዜሃ ፡ ሐረ ፡ ሊቀ ፡ መላእክት ፡ ሚካኤል ፡
 ውስተ ፡ አርያም ፡ በዐቢይ ፡ ስብሐት ፡ ወርእዮ ፡ ንጉሥ ፡
 ወኩሉ ፡ ሕዝብ ፡ እንዘ ፡ የዐርግ ፡ ውስተ ፡ ሰማይ ፡ ወወ
 ሰደ ፡ ምስሌሁ ፡ ነፍሶ ፡ ለዘ ፡ ሞተ ፡ ወንጉሥ ፡ ወኩሎ
 ሙ ፡ ፈርሁ ፡ ፈድፋድ ፡ ወእምድኅረ ፡ ጉንዱይ ፡ ገብአ ፡ 25
 ልቡ ፡ ለንጉሥ ፡ እምፍርሀት ፡ በእንተ ፡ ዐቢይ ፡ መንክር ፡
 ዘርእየ ፡ ወተንሥኦ ፡ ወሰዓሞ ፡ አፋሁ ፡ ለዮሐንስ ፡ ወ
 ይቤ ፡ ቡርክት ፡ ሰዓት ፡ እንተ ፡ ቦእክሙ ፡ ውስተ ፡ ዛቲ ፡

Fol. 165a. ሀገር : ወ | ንስእለክሙ : ትንግሩን : አምላክክሙ : ዘተኣ
 ምኑ : ቦቱ : ከመ : ንሕነኒ : ንእመን : ቦቱ : ወንድኅን ::
 ወይቤሎሙ : የሓንስ : ንሕነሰ : ነአምን : በእግዚእነ :
 ኢየሱስ : ክርስቶስ : ወልደ : እግዚአብሔር : ሕያው ::
 ወከልሐ : ንጉሥ : ወኸሎሙ : ሕዝብ : እንዘ : ይብሉ : 5
 በአማን : አምላክ : ሕያው : ኢየሱስ : ክርስቶስ : ወአል
 ቦ : አምላክ : ዘእንበሌሁ :: ወይቤሎ : የሓንስ : ለንጉሥ :
 ተንሥእ : ወለኣክ : ኅበ : ቄስጠንጢኖስ : ንጉሥ : ሮም :
 ወንግሮ : ኸሎ : ወሰኣሎ : ከመ : ይፌኑ : ለነ : አሐደ :
 እምኤጲስ : ቆጶሳት : እለ : ብሔሩ : ዘይሚህረክሙ : ወ 10
 ያጠምቀክሙ : በስመ : ኦብ : ወልድ : ወመንፈስ : ቅዱ
 ስ :: ወለኣክ : ንጉሥ : ከሢቲመስ : ኅበ : ቄስጠንጢኖስ :
 ንጉሥ : እንዘ : ይብል : ከመዝ : ከሢቲመስ : ዘተሰምየ :
 ንጉሥ : ይትኅበል : ይልኣክ : ለንጉሥ : ዐቢያ : አኅዚ :
 ቄስጠንጢኒያ : ገብሩ : ለኢየሱስ : ክርስቶስ : ሰላም : ለ 15
 ከ : አ : ወዐባይ : ጸጋ : እንተ : ረከበተነ : እምኅበ : እግ
 ዘኢብሔር : ኄር :: ወተዘከረነ : ወአንገፊን : እምተቀንዮ :
 ለአማልክት : ርኩሳን : ወሚጠነ : ኅቤሁ : በእንተ : ዕበየ :
 ኀሩቱ : ዘኢይት : ኀለቀ : ወስእለቱ : ለዐቢይ : ሊቀ :
 መላእክት : ቅዱስ : ሚካኤል : ዘረሰየኒ : ድልወ : እርኣ 20
 ዮ : በአዕይንቲያ : ወረሰየ : ለምውት : ይትናገር : ምስ
 Fol. 165b. ሌነ : አፈ : በአፍ : እምድኅረ : ሞተ :: ወእምዝ : ሐረ :
 ውስተ : አርያም : በዓቢይ : ስብሐት : እንዘ : ይፌኣየ :
 ኸሎ :: ወዓዲ : ንስእል : ዕበየክ : ትፈኑ : ለነ : አሐደ :
 እምኤጲስቆጶሳት : እለ : ምክናንክ : ከመ : ያብርህ : ላዕ 25
 ሌነ : በብርሃነ : ሀይማኖት : ርትዕት : ወይንግረነ : ፍኖተ :
 እንተ : ታበጽሕ : ኅበ : እግዚአብሔር : ወየሀበነ : ማኅተ
 መ : ቅዱስ :: ወእመ : ዘንተ : ገበርክ : ለነ : ትነሥእ : ዓ

ቢዩ ፡ አክሊለ ፡ በኅበ ፡ ክርስቶስ ፡ በእንተ ፡ ዝንቱ ፡ መድ-
 ኅኒት ፡ ለንጉሥ ፡ መሀደምን ፡ በእንተ ፡ ኅይሉ ፡ ለክርስ-
 ቶስ ፡ ንጉሠ ፡ ነሉ ። ወበፍሥሐ ፡ ዐቢይ ፡ ነሥኣ ፡ ለይ-
 እቲ ፡ መጽሐፍ ፡ ቈስጠንጢኖስ ፡ ንጉሥ ፡ ወአንበባ ፡ ወ
 አንከረ ፡ ፈድፋድ ፡ በእንተ ፡ ዘኮነ ፡ ወሰብሐ ፡ ለእግዚአ 5
 ብሔር ፡ ወዐባይ ፡ ጽሂቅ ፡ ጸሐፊ ፡ ኅበ ፡ ቅዱስ ፡ ዮሐንስ ፡
 ሊቀ ፡ ጳጳሳት ፡ ዘኤፌሶን ፡ እንዘ ፡ ይብል ፡ ቅድመ ፡ ነሉ ፡
 እስዕም ፡ እደዊከ ፡ ቅዱሳተ ፡ እለ ፡ ይእኅዛ ፡ ሥጋሁ ፡ ለ
 ወልደ ፡ እግዚአብሔር ፡ በአማን ። ዓበይ ፡ ፍሥሐ ፡ ዘኮ-
 ነ ፡ ለነ ፡ እምኅበ ፡ እግዚአብሔር ፡ ናሁ ፡ ልአክነ ፡ ኅቤከ፡ 10
 እስመ ፡ ነአመር ፡ ከመ ፡ ትትፌሣሕ ፡ ወትወስክ ፡ ፈድፋ-
 ድ ፡ ወንፈቅድ ፡ ትጸር ፡ ጸማ ፡ ወትደለው ፡ በነሉ ፡ ልብ
 ከ ፡ እስመ ፡ ታአምር ፡ ከመ ፡ ኢይወድቅ ፡ ጸማክ ፡ እስመ ፡
 ትጉበር ፡ በእንተ ፡ ክርስቶስ ፡ ዘጸመወ ፡ በእንተ ፡ ሰብእ ፡
 ወተአዘዝ ፡ ለሊከ ፡ ወሐር ፡ ሀገረ ፡ ዲድያስ ፡ ከመ ፡ ትፈ 15
 ውስ ፡ ሕሙማን ፡ እለ ፡ ህዩ ፡ በስሙ ፡ ለክርስቶስ ፡ ወትከ
 ልአሙ ፡ እምተቀንዮ ፡ ለአማልክት ፡ ርኩሳን ፡ ወታጠም
 ቆሙ ፡ በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ። ወ
 ዝንቱ ፡ ይከውነከ ፡ ምክሐ ፡ በኅበ ፡ ክርስቶስ ፡ ወመላእ-
 ክቲሁ ፡ ቅዱሳን ፡ ከመ ፡ ትድነኑ ፡ ኅቡረ ፡ በኅይሉ ፡ ለክ 20
 ርስቶስ ፡ አምላክነ ። ዘንተ ፡ መጽሐፈ ፡ ለአክ ፡ ንጉሥ ፡
 ቈስጠንጢኖስ ፡ ለአባ ፡ ዮሐንስ ፡ ሊቀ ፡ ጳጳሳት ፡ ዘኤፌ-
 ሶን ። ወካልእት ፡ መልአክክት ፡ ዘከሢቲጦስ ፡ ንጉሥ ።
 ወሊቀ ፡ ጳጳሳት ፡ አንቢቦ ፡ መጽሐፈ ፡ ተፈሥሐ ፡ ፈድፋ-
 ድ ፡ በእንተ ፡ ተመደጠቶሙ ፡ ለነሉ ፡ አዲያም ። ወሶቤ 25
 ሃ ፡ ነሥኣ ፡ ምስሌሁ ፡ ዲያቆናተ ፡ ወቀሲሰ ፡ ወአናጉንስ
 ጢስ ፡ ወሠለስተ ፡ መጻሕፍተ ፡ ጸሎት ፡ ወ ፲ ወ ፪ ፡ መ
 ምህራን ፡ ወነሥኣ ፡ ምስሌሁ ፡ በዘ ፡ ይትገበር ፡ ምስጢር ፡

ወማእደ : ዘወርቅ : ወርባዕተ : ጽዋዓተ : ብሩር : ወሠለ
 ስተ : ጽዋዓተ : ወርቅ : ወሰበን : ዘሓረር : ወመክደን :
 ዘዲባግ : ወእርባዕተ : ወንጌላተ : ወመጽሐፈ : ጳውሎስ :
 ወግብረ : ሐዋርያት : ወመጽሐፈ : መዝሙር : ፍጹመ :
 ነሎ : ዘይትፈቀድ : ለቤተ : ክርስቲያን : ወጸለዩ : ወሐ 5
 Fol. 166b. ሩ : በፍ : ኖት : እንዘ : ይትፌሥሐ : ። ወሶበ : አልጸቁ :
 ሀገረ : ነገርዎ : ለንጉሥ : ምጽኡቶመ : ለሊቃነ : ጳጳሳት :
 ወእለ : ምስሌሁ : ወተፈሥሐ : ንጉሥ : ወዮሓንስ : ወ
 ነሎመ : ሕዝብ : ወወዕኡ : ይትራክብዎ : ለሊቀ : ጳጳ
 ሳት : ወሶበ : ቀርቡ : ኅቤሁ : ሰገዱ : ሎቱ : ንጉሥ : ወ 10
 ነሎ : ሕዝብ : ወተባረኩ : በኅቤሁ : ወነገሮ : ንጉሥ :
 ለሊቀ : ጳጳሳት : ነሎ : ዘኮነ : ወእርአዮ : ዮሐንስሃ : ወ
 ይቤሎ : በእንተ : ዝንቱ : ወአኅዊሁ : ተሣህለነ : እግዚ
 ኣብሔር : ወከማሁ : ሐሩ : በበሊይ : አስተርክቦ : ውስ
 ተ : ሀገር : ወአስተብቅዖ : ንጉሥ : ለሊቀ : ጳጳሳት : ከ 15
 መ : ይባእ : ጽርሐ : እስመ : ዓዲሆመ : ኢሐነጼ : ቤተ :
 ክርስቲያነ : በይእቲ : ሀገር : ወበሳኒታ : ይቤሎ : ሊቀ :
 ጳጳሳት : ለንጉሥ : ንሕንጽ : ቤተ : ክርስቲያን : ወይቤ
 ሎ : ንጉሥ : ሀሎ : መካን : ሐዲሳ : ኅብ : ይትሐነጽ : ተ
 ንሥእ : ንርይ : ለእመ : ይደሉ : ወንፌሲዮ : ቤተ : ክርስ 20
 ቲያን : ወሐሩ : ኅቡረ : ወርእይዎ : ለውእቱ : መካን : ኅ
 በ : ዩሐንጼ : ወሠምረ : ሊቀ : ጳጳሳት : ወእዘዘ : ንጉሥ :
 አዋዴ : ዘይሰብክ : ውስተ : ነሎ : ሀገር : ከመ : ይምጽ
 ኡ : ነሎ : ሰብእ : ወይግበሩ : ቤተ : ክርስቲያን : እመሂ :
 ባዕል : ወእመሂ : መኰንን : ወእመሂ : ነዳይ : ወንጉሥኒ : 25
 Fol. 167a. ይትገበር : በእ | ዴሁ : ከመ : ነሎመ : ተስፈው : ይንሣ
 እ : በረከተ : እምነበ : ክርስቶስ : ወበፊቃድ : እግዚኣብ
 ሔር : ፈጸመ : ሕንጻት : በ ፲ ወ ፯ : ዕለት : ወሊቀ : ጳጳ

ሳት : ቀድሳ : ለይእቲ : ቤተ : ክርስቲያን : በሰማ : ለቅድ
 ስት : ድንግል : ማርያም : እሙ : ለእግዚእነ ። ወርኢዮ :
 ብዙነ : ሕዝበ : እለ : ይጠመቁ : ይቤ : ንጉሥ : በአይቲ :
 ታጠቆሙ : ለእሉ : እምቅድመ : ይትሓንጽ : ምጥማቃ
 ት : ዘቤተ : ክርስቲያን ። አውሥኣ : ጠቢብ : ዮሐንስ : 5
 ወይቤሎሙ : ለንጉሥ : ወለሊቀ : ጳጳሳት : ሀሎ : ባሕር :
 እንተ : ምስራቀ : ሀገር : ወይመስለኒስ : ዘይደሉ : ለዝን
 ቱ : ዓቢይ : ክብር ። ወበጊዚሃ : መጽአ : ቃል : እምሰማ
 ይ : ወሰምዑ : ነሎሙ : ዘይብል : ዝንቱ : ዘነሥኣ : እ
 ምኅበ : እግዚአብሔር : ዮሐንስ : ወልደ : ላእክ : ወንጉ 10
 ሥ : ወሊቀ : ጳጳሳት : ወነሉ : ሕዝብ : ሰሚዖሙ : አንከ
 ሩ : ወይቤሉ : ይትጋባእ : ነሉ : ሕዝብ : ለቡራኬ : ወጸ
 ለየ : ሊቀ : ጳጳሳት : ባዕሌሆሙ : ፍጹመ : ጥምቀተ ።
 ወኮነ : ዐቢይ : ተአምር : በይእቲ : ዕለት : ሶበ : ቀርቦ :
 ይነትሞሙ : ሰምዑ : ነሎሙ : ሕዝብ : ቃለ : እምያት : 15
 ዘይብል : ቅዳሴ : ምስለ : ሊቀ : ጳጳሳት ። ወፈጸሞ : ጸ
 ሎተ : አዘዘሙ : ለነሉ : ሕዝብ : ይረዱ : ውስተ : ምጥ
 ማቃት : ወተወርወ : ነሎሙ : ውስተ : ማይ : | እንዘ :
 ይኬልሉ : ወይብሉ : ንጠመቅ : በስመ : ኡብ : ወወልድ :
 ወመንፈስ : ቅዱስ ። ወተጠሚቆሙ : ንጉሥ : ወነሉ 20
 ሉ : ሕዝብ : ቦኣ : ሊቀ : ጳጳሳት : ውስተ : ቤተ : ክርስቲ
 ያን : ወሚሞ : ለዮሐንስ : ኤጲስ : ቆጶስ : ወለሠለስቱ :
 አኅዊሁ : አሐደ : ቀሲስ : ወክልኤ : ዲያቆናተ : ወቦቱ :
 ንጉሥ : ወልደ : ዘስሙ : አግላስ : ወረሰዮ : ዲያቆን :
 ወነሉ : ሕዝብ : ይትፎሥሉ : በእግዚአብሔር ። ወአ 25
 ኅዘ : ሊቀ : ጳጳሳት : ይሠራዕ : ቅዳሴ : ወአንከሩ : ንጉ
 ሥ : ወነሉ : ሕዝብ : በዘርእዩ : ወሰምዑ : እስመ : ኢር
 ኢዩ : ዘከመዝ : ግብረ : ወኢሰምዑ : ዘከመዝ : ነገረ ።

እስመ : ዝንቱ : ቀዳሚሁ : ዘተውህቦ : ቀረባኝ : በውእ
ቱ : ብሔር : ወተመጢዎመ : ከሎመ : እምስጢር : ቅ
ዱስ : ወሀቦመ : ሊቀ : ጳጳሳት : ሰላመ :: ወለለ : አሐዱ :
አሐዱ : አተው : ውስተ : ማኅደሮመ : ወነበረ : ሊቀ :
ጳጳሳት : ኅቤሆመ : ወርኅ : ፍጹመ : እንዘ : ይገሥደመ : 5
ወይሚህሮመ : ከሎ : ሥርዓተ : ቤተ : ክርስቲያን :: ወ
እምዝ : አተው : ብሔሮ : በዓቢይ : ፍሥሐ :: ወንጉሥስ :
ከሂቲጦስ : ወከሎመ : ሕዝብ : ሰብሕዎ : ለእግዚአብሔ
ር : ወአክበርዎ : ለቅዱስ : ዮሐንስ : ኤጲስ : ቀጳስ : ወለአኅ
ዊሁ : እስመ : ይትወሰኑ : ለትምህርተ : እግዚአብሔር :: 10

Fol. 168a.

ወእምድኅ | ረ : ሕዳጥ : መዋዕል : ይቤሎ : ቅዱስ :
ኤጲስ : ቀጳስ : ለንጉሥ : ንሕንጽ : ቤተ : ክርስቲያን :
በስመ : ለሚካኤል : ሊቀ : መለእክት : ወይቤሎ : ንገ
ሥ : አበ : ግበር : ፈቃደክ : ናሁ : ንሕነ : ድልዋን : ንስ
ማዕክ : ወቅዱስ : ኤጲስ : ቀጳስ : ዮሐንስ : ሰረራ : ለቤተ : 15
ክርስቲያን : ወከሎ : ሰብአ : ሀገር : ይትራድኡ : ምስሌ
ሁ : ወበዐቢይ : ጽሂቅ : ፈጸመ : በሰመንቱ : አውራኅ :
ወቅዱስ : ኤጲስ : ቀጳስ : ቀደሰ : ለቤተ : ክርስቲያን : አ
መ : ፲ ወ ፪ : ለወርኅ : ኅዳር : በስመ : ለቅዱስ : ሚካኤ
ል : ሊቀ : መለእክተ : ወኅበረ : በዓሉ : ለቅዱስ : ሚካ 20
ኤል : ምስለ : ቅዱሴ : ቤተ : ክርስቲያኑ : ወእምድኅረ :
ቅደሴ : ሐሩ : ኤጲስ : ቀጳስ : ወንጉሥ : ወከሎ : ሕዝብ :
ኅበ : ቤተ : ኔሮስ : ጠዓት : ወነሥትዎ : ወአውዐዩ : መ
ንበሮ : ለኔሮስ : ወጋኔን : ዘይኅድር : ውስተ : ጣዖቱ :
ከልሐ : ወይቤ : አጸመውከኒ : ፈድፋድ : ኦዮሐንስ : ወ 25
አውዋእከኒ : እማኅደርዩ : ወአዘዘ : ንጉሥ : ይሕንጽ :
ዐባዩ : ቤተ : ክርስቲያን : ኅበ : ውእቱ : መካን : ወረሰይ
ዋ : በስመ : ሐዋርያት :: ወቅዱስ : ዮሐንስ : ያጽንዖመ :

ለኩሎም፡ ውስተ፡ ሀይማኖት፡ ወያከብርዎ፡ ነሎም።
 ወሰማያ፡ ቈስጠንጢኖስ፡ ንጉሥ፡ በእንተ፡ ነሎ፡ ጎሩ
 ት፡ ዘገብረ፡ ዮሐንስ፡ ወሰብሐ፡ ለእግዚአብሔር፡ ወለአ

Fol. 168b.

ከ፡ ኅቤሁ፡ መጽሐፈ፡ እንዘ፡ ይስእሎ፡ ከመ፡ ይባርክ፡
 ላዕሌሁ፡ ወላዕለ፡ መንግሥቱ፡ ወሰመዮ፡ ባቲ፡ ዳንኤል፡ 5
 ሐዲስ፡ ነግቱ፡ አማልክት። ውብሔረ፡ አብድያኖስ፡ ይ
 ሁብ፡ ምሕረተ፡ ነሎ፡ ዕለተ፡ በነሎ፡ መዋዕሊሁ፡ ለቅ
 ዱስ፡ ዮሐንስ፡ በእንተ፡ ብዝሃ፡ ተአምር፡ ዘገብረ፡ እግ
 ዘኢብሔር፡ በእደዊሁ።

ርእዮኬ፡ ኦፍቂራንዩ፡ ነይሎ፡ ለእግዚአብሔር፡ ወ 10
 ግህሉ፡ ለቅዱስ፡ ሚካኤል፡ ሊቀ፡ መላእክት፡ ይትረክ
 ብ፡ ስእለቱ፡ ለሚካኤል፡ በእንተ፡ ፍሬ፡ ነሎ፡ ዘርአ፡
 ገራውህ። ወበስእለቱ፡ ለሚካኤል፡ ዕዕው፡ ይሁብ፡ ፍ
 ሬሆመ፡ ይትረክብ፡ ስእለቱ፡ ለሚካኤል፡ ላዕለ፡ አሕማ
 ር፡ ሶበ፡ ይነግዱ፡ ወያዒር፡ ይትረክብ፡ ስእለቱ፡ ለሚ 15
 ካኤል፡ ለእለ፡ ይዓይሎ፡ ውስተ፡ አድባር፡ ከመ፡ ያጽን
 ሆመ፡ ለፍልስቶመ፡ ይትረክብ፡ ስእለቱ፡ ለሚካኤል፡
 ኀበ፡ ይትጋብኡ፡ መነከሳት፡ የሃብ፡ ሰላመ፡ ማእከሎም።
 ይትረክብ፡ ስእለቱ፡ ለሚካኤል፡ ላዕለ፡ ጸሎቶመ፡ ለኤ
 ጲስ፡ ቆጶሳት፡ ወቀሳውስት፡ ወዲያቆናት፡ ዲበ፡ ማአድ፡ 20
 ይትረክብ፡ ጸሎቱ፡ ለሚካኤል፡ ዘይረድአመ፡ ለግፉዓን፡
 ወለእለ፡ ውስተ፡ መዋቅሕት። ይትረክብ፡ ጸሎቱ፡ ለ
 ሚካኤል፡ ዘይረድአመ፡ ለእለ፡ ውስተ፡ መንሱት። ወ
 ያጸንሆመ፡ ለሕያዋን፡ በመንዳቤሆመ፡ ወይስእሎ፡ ለእ
 ግዚአብሔር፡ በእንተ፡ ምውታን፡ ከመ፡ ይምሐሮመ፡ 25

Fol. 169a.

ለመኑ፡ እምጸድቃን፡ ዘኢመጽአ፡ ኀቤሁ፡ ሚካኤል፡
 ወዘኢረድአ፡ በነሎ፡ ምንዳቤሁ። ወመኑ፡ እመሰማዕ
 ት፡ ዘኢመጽአ፡ ኀቤሁ፡ ሊቀ፡ መላእክት፡ ወኢረድአ

ሙ፡ በኩሉ፡ምንዳቤሆሙ፡ ወሐዘኖሙ፡ ወሥቃዮሙ፡ ።
 ናሁኬ፡ ፍቁራኒያ፡ አእመርነ፡ ፍቅር፡ ለእግዚአብሔር፡
 ላዕለ፡ ሰብእ፡ ወስእለቱ፡ ለሚካኤል፡ ሊቀ፡ መለእክት፡
 እስመ፡ ይተነብል፡ ለኩሉ፡ ሰብእ፡ ወይስእል፡ በእንተኣ
 ሆሙ፡ ቅድመ፡ እግዚአብሔር፡ አብ፡ ከመ፡ ይምሐሮ 5
 ሙ፡ ለኩሉሙ፡ ወይስርሐሙ፡ ወለነኒ፡ ይምሐረነ፡ በእ
 ንተኣሁ፡ ከመ፡ ይምጽኣነ፡ ፈድፋድ፡ ወይስኣል፡ በእን
 ቲኣነ፡ ቅድመ፡ እግዚአብሔር፡ ወንፋቀር፡ በበይናቲነ፡
 በፍቅረ፡ እግዚአብሔር፡ ወነሀሉ፡ ኩልነ፡ በኣሐዱ፡ ፍ
 ቅር፡ ወኢንደይ፡ ውስተ፡ አፉነ፡ ሕብለ፡ እስመ፡ እኩ 10
 ይ፡ መዝገብ፡ ይእቲ፡ ሕብል፡ ወጽድእት፡ ኅጢአት፡
 ዝሙት፡ ወምንንት፡ በቅድመ፡ እግዚአብሔር፡ ወመላ
 እክቲሁ፡ ወሞት፡ ወንዴት፡ ለነፍስ፡ ወቅንኣት፡ ፍቁ
 ራ፡ ለሰይጣን፡ ወጽልእ፡ ለእግዚአብሔር፡ ወመለእክ
 ቲሁ፡ ወታጽልኣሙ፡ ለክርስቲያን፡ ወዓርኩ፡ ለሐገሉል፡ 15
 ወይእዜኒ፡ ኣኅዊነ፡ ንግድፍ፡ እምኔነ፡ ፍኖተ፡ ርኩሰ፡
 ወንሐር፡ በፍኖት፡ ሠናይ፡ ወምሕዋር፡ ርቱ፡ ወ 20
 ር፡ ዘእንበለ፡ ኅጢአት፡ ወዘእንበለ፡ ነውር፡ ኢኮነ፡ ኣ
 ውስቦ፡ ንጹሕ፡ ዘያረኩሶ፡ ለሰብእ፡ እምኣመ፡ ኮነ፡ ርእ
 ዩ፡ ሙሴ፡ ኣመ፡ ተናገረ፡ ምስለ፡ እግዚአብሔር፡ ጅጂ 25
 ወ ጅ፡ ቃለ፡ ወቦቱ፡ ብእሲተ፡ ወውሉደ፡ ወኢኮኖ፡ ፅቅ
 ፍተ፡ ለበኣቱ፡ ውስተ፡ ሠናይ፡ ወባሕቱ፡ ኢያጽንዐ፡
 ቃሎ፡ ፈድፋድ፡ ዳእሙ፡ ዝንቱ፡ ይኣክል፡ ስምዐ፡ ዘ
 ብሉይ፡ ወዘሓዲስ፡ ዳእሙ፡ ንፈጽም፡ ነገረ፡ ወንቅረብ፡
 ንግበር፡ በዓለ፡ ዮም፡ ለቅዱስ፡ ሚካኤል፡ ሊቀ፡ መላእ 25
 ክት፡ እስመ፡ ዝንቱ፡ በዓል፡ ኢይፈቅድ፡ ባዕለ፡ ዘይ
 በል፡ ወይስቲ፡ ወይትፈሣሕ፡ ባሕቲቱ፡ ወይድኅሙ፡
 ለነዳያን፡ ወምስኪናን፡ ርኩባኒሆሙ፡ ወጽሙኣኒሆሙ፡ ።

Fol. 169b.

ዝንቱ፡ በዓል፡ ኢይፈቅድ፡ ባዕለ፡ ዘይለብስ፡ አልባስ፡
 ክብር፡ ወነዳይስ፡ ዕራቁ፡ ይቈርር፡ በአስሐቲያ፡ ። ዝንቱ፡
 በዓል፡ ኢይፈቅድ፡ ሰብአ፡ እለ፡ ይደለው፡ ለአብያተ፡
 ስርግው፡ ወነዳይስ፡ ይስክብ፡ አፍአ፡ በቃር፡ ። ዝንቱ፡
 በዓል፡ ኢይፈቅድ፡ ዘይበልፅ፡ በፍሥሓ፡ እንዘ፡ ይዔነ 5
 ስ፡ ነዳይ፡ በውስተ፡ መዋቅሕት፡ ። ዝንቱ፡ በዓል፡ ኢይ
 ፈቅድ፡ ዘይረፍቅ፡ ባሕቲቱ፡ እንዘ፡ ይደዊ፡ ነዳይ፡ ወ
 ኢይረክብ፡ ዘይኅውጾ፡ እሉ፡ ትእዛዝ፡ ጽሑፍ፡ ውስተ፡

Fol. 170a.

ወንጌል፡ ። ወይእዚኒ፡ አኅዊነ፡ ንስአሎ፡ ለሚካኤል፡ |
 ሊቀ፡ መላእክት፡ በርቱዕ፡ ልብ፡ ከመ፡ ይንግእ፡ ለነ፡ 10
 ጸጋ፡ በቅድመ፡ እግዚአብሔር፡ ። ወዓዲ፡ እብለክሙ፡
 ከመ፡ ይቀውም፡ ዓለም፡ በስእለቱ፡ ለሚካኤል፡ ወቅ
 ድስት፡ ድንግል፡ ማርያም፡ እሙ፡ ለእግዚእነ፡ ። ወይእ
 ዜኒ፡ ንሰብሐሙ፡ በስብሐት፡ ዘይደሉ፡ ለዝንቱ፡ በዓል፡
 እስመ፡ ንሬኢ፡ ከመ፡ ቀርብ፡ ጊዜሁ፡ ከመ፡ ይቅረቡ፡ 15
 ወይፈጽሙ፡ ምስጢረ፡ ቅዱስ፡ ወንሰብሐ፡ ለዘ፡ ይደል
 ም፡ ነሉ፡ ስብሐት፡ እግዚእነ፡ ወአምላክነ፡ ወመድኅኒ
 ነ፡ ኢየሱስ፡ ክርስቶስ፡ ዘሎቱ፡ ይደሉ፡ ነሉ፡ ስብሐት፡
 ወነሉ፡ ክብር፡ ወነሉ፡ ሰጊድ፡ ወለአብ፡ ምስሌሁ፡ ወ
 መንፈስ፡ ቅዱስ፡ ማሕየዊ፡ ዘዕሩይ፡ ምስሌሁ፡ ይእዚኒ፡ 20
 ወዘልፈኒ፡ ወለዓለመ፡ ዓለም፡ አሜን፡ ።

ስብሐት፡ ለእግዚአብሔር፡ ለዓለም፡ ።

COPTIC FORMS

OF GREEK AND OTHER WORDS WHICH OCCUR IN
THE THREE ENCOMIUMS ON SAINT MICHAEL.

Coptic.	Greek etc.	Passages.
ΑΒΒΑ	ⲁⲃⲃⲁ, Ἀββᾶ	1.4; 63.2; 83.3; 125.16.
ΑΓΑΘΟC	ἀγαθός	19.11; 30.4; 35.23; 36.18; 42.14; 56.15; 81.20; 104.14; 107.22; 109.5; 114.24; 121.8; 135.5; ΜΕΤΑΓΑΘΟC 11.17; 30.9; 81.22;
ΑΓΑΘΟΗ	ἀγαθόν	11.8; 19.28; 25.17; 31.26; 32.17; 47.19; 49.12; 52.12; 94.21; 107.8; 116.22.
ΑΓΑΠΗ	ἀγάπη	1.11; 9.21; 22.27; 24.25; 25.10; 26.3; 28.13; 29.23; 45.10; 49.27; 51.10; 54.11; 56.2; 96.7; 97.17; 102.28; 103.11; 115.23; 116.21; 117.1; 118.14; 120.10; 128.3.
ΑΓΑΠΗΤΟC	ἀγαπητός	39.17.
ΑΓΓΕΛΟC	ἄγγελος	1.6; 7.15; 9.8; 11.5; 14.2; 19.10; 94.2; &c.
ΑΓΓΕΛΙ	ἄγγελαι	116.4; 121.4; 122.3.
ΑΓΓΕΛΙΚΗ	ἄγγελική	113.18.
ΑΓΙΑ	ἄγια	60.24; 63.8; 64.24.
ΑΓΙΑΖΙΝ	ἀγίζω	68.2; 84.21; 87.2.

Coptic.	Greek etc.	Passages.
ΑΓΙΑCΜΟC	ἁγιασμός	85.12; 98.7.
ΑΓΙΟC	ἅγιος	61.3; 73.7; 82.12; 87.15; 93.3; 130.21; &c.
ΑΓΙΟΤΑΤΟC	ἁγιοτατος	1.2.
ΑΓΩΗ	ἄγων	19.27; 132.27.
ΑΓΩΝΙΖΕCΘΕ	ἀγωνίζομαι	54.3.
ΑΔΑΜΗΝΤΙΝΟΗ	ἀδαμάντινον	115.24; 130.3.
ΑΗΡ	ἄήρ	112.16; 129.21; 130.1.
ΑΚΤΗ	ἄκτῖν (ἄκτις)	116.3.
ΑΛΗΘΗΝΟΗ	ἀληθινόν	2.11.
ΑΛΗΘΩC	ἀληθῶς	60.24; 70.13; 71.2; 81.6; 126.10; 132.6.
ΑΛΛΑ	ἀλλά	3.20; 4.9; 5.25; 6.3; 7.13; 10.10; 20.5; 21.27; 22.7; 24.17; 25.13; 30.24; 32.28; 33.4; 34.25; 40.16; 42.18; 43.23; 46.3; 59.7; 64.7; 65.7; 66.9; 67.19; 69.12; 70.15; 73.7; 77.10; 80.6; 89.22; 90.13; 94.8; 95.6; 97.22; 98.26; 104.3; 107.9; 115.12; 119.10; 123.11; 130.2; 133.3.
ΑΛΛΟΘΕΡΙΟΥΗ	ἀλλότριον (?)	50.4.
ΑΜΗΗ	ἡμῆ	1.23; 25.6; 31.11; 42.15; 50.13; 61.21; 63.21; 91.5; 93.18.
ΑΝΑΓΚΑΖΗ	ἀναγκάζω	3.18; 4.8; 70.25; 74.10.
ΑΝΑΓΚΗ	ἀνάγκη	1.22; 8.12; 19.23; 46.11; 68.25; 69.26; 88.17; 110.8; 123.17.
ΑΝΑΓΝΩCΤΗC	ἀναγνώστης	83.8.
ΑΝΑCΤΑCΙC	ἀνάστασις	64.5.
ΑΝΑΤΟΛΗ	ἀνατολή	108.2.
ΑΝΑΦΟΡΑ	ἀναφορά	42.1.

Coptic.	Greek etc.	Passages.
ΑΝΑΧΩΡΙΝ	ἀναχωρέω	86.11.
ΑΝΕΧΕΘΕ	ἀνέχω	105.23.
ΑΝΟΜΙΑ	ἀνομία	106.1.
ΑΝΤΙΛΟΓΙΑ	ἀντιλογία	75.13.
ΑΞΙΩΜΑ	ἄξιωμα	59.3; 123.20.
ΑΠΑΝΤΑΝ	ἀπαντάω	63.10; 77.3; 83.21; 127.9; 130.12.
ΑΠΑΞ ΑΠΛΩΣ	ἀπαξ ἀπλῶς	15.5; 21.23.
ΑΠΑΡΧΗ	ἀπαρχή	114.18.
ΑΠΑΡΧΟΣ	ἀπαρχος	103.23.
ΑΠΛΩΣ	ἀπλῶς	7.26; 15.5; 21.23; 83.16; 88.16; 97.1; 112.11; 114.20.
ΑΠΟΚΡΙΣΙΣ	ἀπόκρισις	41.11.
ΑΠΟΛΟΓΙΑ	ἀπολογία	123.1.
ΑΠΟ[Σ]ΤΑΞΕΘΕ	ἀποστατέω	69.9.
ΑΠΟΣΤΗΝΑ	ἀπόστημα	131.7.
ΑΠΟΣΤΟΛΟΣ	ἀπόστολος	1.5; 5.20; 7.9; 18.12; 49.24; 55.25; 61.6; 83.15; 85.5; 87.14; 108.26; 109.17; 133.17.
ΑΠΟΓΘΗΚΗ	ἀποθήκη	73.11.
ΑΡΕΤΗ	ἀρετή	1.4; 5.8; 8.28; 39.2; 51.19.
ΑΡΙΣΤΟΝ	ἄριστον	8.2; 11.9; 13.4; 16.11; 20.24; 22.9; 94.11; ΑΡΑΙΣΤΟΝ 94.22.
ΑΡΚΟΣ	ἀργός	23.17; ΜΕΤΑΡΚΟΣ 5.5; 26.23.
ΑΡΧΕΟΣ	ἀρχαῖος	41.22; 100.9; 105.19.
ΑΡΧΗ	ἀρχή	2.1; 5.12; 25.27; 58.7; 132.21.
ΑΡΧΗΑΓΓΕΛΟΣ	ἀρχιάγγελος	7.15; &c.
ΑΡΧΗΓΟΥΣ	ἀρχηγός	2.15; 10.17.
ΑΡΧΗΔΙΑΚΩΝ	ἀρχιδιάκονος	19.6.
ΑΡΧΗΕΠΙΣΚΟ- ΠΟΣ	ἀρχιεπίσκο- πος	1.6; 63.2; 82.12; 83.4; 84.2; 85.5; 86.9; 133.5.

Coptic.	Greek etc.	Passages.
αρχηπροφη- της	ἀρχιπροφή- της	55.3.
(αρχηπροφηως		75.24; 76.4).
αρχηστρατη- ρος	} ἀρχιστρά- της	20.22; 65.11.
αρχηστρατι- κος		94.13; 132.9.
αρχηστρατ- ρους		47.26.
αρχηστρατι- κος		80.3.
αρχηστρατ- ρους		4.16; 6.20; 20.26; 21.15; 22.26; 23.3; 58.4.
αρχηστρατ- λατης	ἀρχιστρατι- λάτης	94.17.
αρχων	ἀρχων	4.15; 5.27; 7.18; 8.18; 9.1; 14.20; 36.10; 37.2; 38.4; 39.2; 40.1; 41.28; 42.4; 43.2; 44.9; 45.2; 46.6; 47.6; 57.3; 59.6; 72.15; 74.4; 75.15; 76.9; 84.15; 94.18. 88.5.
αρκιτης	ἀρκητής	5.21; 88.6.
αρκυεις	ἀρκησις	71.8; 82.14; 109.8; 122.25; 128.5.
αспаζεσθe	ἀσπάζομαι	103.24.
αспасμος	ἀσπασμός	4.11.
ασωματος	ἀσώματος	7.21; 20.24; 21.13; 22.13; αγλ- ηου 22.24; 25.26; 52.22; 118.22.
αγλη	αὐλή	81.18.
αυτοκρατωρ	αὐτοκράτωρ	61.4.
βαπτιστης	βαπτιστής	74.16.
βасаниζиη	βασανίζω	

Coptic.	Greek etc.	Passages.
ΒΑΣΑΝΟΣ	βάσανος	19.26; 88.24.
ΒΑΣΙΛΙΚΟΝ	βασιλικόν	63.13; 123.20; 134.18.
ΒΗΛΛΟΝ	βῆλλον	66.22.
ΒΗΜΑ	βῆμα	127.3.
ΒΙΑ	βία	ὦ ΒΙΑ̅̅̅ ΙΠ.14; ΙΙ3.9.
ΒΙΟΣ	βίος	30.11; 50.20; 76.24; ΙΙ3.14.
ΒΙΤΗΣ	πίθος (?)	41.13.
ΒΟΗΘΙΑ	βοήθεια	100.20; 101.7; 103.16; 108.13.
ΒΟΗΘΙΗ	βοηθέω	29.20; 31.6; 52.18; 68.26; 69.25; 88.16; 110.8; ΙΙ.7; ΙΙ4.2; 120.28; 123.16.
ΒΟΗΘΟΣ	βοηθός	11.26; 17.22; 26.4; 65.28; 73.24; 88.13; 107.20; ΙΙ4.14; ΙΙ9.25.
ΒΟΥΛΗ	βουλή	99.15; 100.18.
ΓΑΜΟΣ	γάμος	89.18; 120.8.
ΓΑΡ	γάρ	65.18; 74.16; 77.23; 81.19; 86.6; 88.19; 89.18; 90.3; 94.10; 95.26; 96.26; 98.14; 104.7; 107.27; 116.23; 118.6; 121.18; 122.5; 124.2; 125.7; 134.28; 135.1.
ΓΕΝΝΗ	καινή	89.25.
ΓΕΝΟΣ	γένος	8.9; 12.24; 13.17; 45.11; 55.17; 60.6; 65.17; 82.22; 90.14; 100.14; 101.20; 103.26; ΙΙ9.12.
ΓΡΑΦΗ	γραφή	1.18; 4.5; 95.11; ΙΙ8.14.
ΔΑΞΙC	τάξις	8.19; 24.12; 58.26.
ΔΕ	δέ	5.23; 32.12; 35.23; 43.1; 46.23; 51.18; 52.18; 56.1; 68.6; 70.25; 76.21; 77.2; 79.23; 82.13; 96.17; 109.22; 110.14; ΙΙ4.2; 122.13; 123.5; 124.10; 127.4; 128.7; 129.3.

Coptic.	Greek etc.	Passages.
ΔΕΜΩΝ	δαίμων	73.5; 87.9; 101.27; 117.17; 122.17.
ΔΗΜΟCΙΟΝ	δεμόσιον	76.27.
ΔΙΑΒΟΛΟC	διάβολος	63.7; 69.17; 73.26; 74.12; 77.16; 78.6; 89.12; 100.18; 101.19; 102.12; 103.12; 104.22; 105.25; 106.17; 107.12; 108.14; 109.3; 110.17; 114.10, 115.5; 117.12; 118.11; 120.17; 121.7; 122.27; 123.18; 134.11.
ΔΙΑΔΙΚΙΑ	διαδιζέω	56.20.
ΔΙΑΘΗΚΗ	διαθήκη	54.22.
ΔΙΑΚΟΝ } ΔΙΑΚΩΝ }	διάκων	83.8. 4.13; 85.24; 126.19.
ΔΙΑΚΩΝΟC	διάκονος	85.26.
ΔΙΑΚΩΝΗ	διακονέω	25.24; 27.4; 42.28; 45.24; 48.12; 52.13; 124.20; 125.28.
ΔΙΑΛΟΓΟC	διάλογος	63.15.
ΔΙΚΑΣΤΗΡΙΟΝ	δικαστήριον	88.14.
ΔΙΚΕΟC	δίκαϊος	44.28; 54.6; 80.5; 88.19; 104.2.
ΔΙΟΙΚΗΤΗC	διοικητής	74.8.
ΔΙΠΛΟΥΝ	διπλόον	87.5.
ΔΙΠΗΟΝ	διπῆνον	6.26; 11.6; 94.22.
ΔΩΡΕΑ	δωρεά	45.28; 51.7; 132.28.
ΔΩΡΟΝ	δῶρον	23.26; 24.4; 25.8; 26.8; 28.13; 29.7; 30.8; 31.25; 32.14; 33.8; 34.3; 42.18; 45.18; 48.9; 52.14; 54.4; 59.14; 107.23; 134.17.
ΕΓΚΩΜΙΟΝ } ΕΝΚΩΜΙΟΝ }	ἐγκώμιον	58.10; 93.5; ΕΥΕΓΚΩΜΙΟΝ 5.11.
ΕΘΝΟC	ἔθνος	93.1. 5.28; 64.22; ΜΕΤΕΘΝΟC 66.10.

Coptic.	Greek etc.	Passages.
ΕΚΚΛΗΣΙΑ	ἐκκλησία	22.19; 26.21; 34.15; 35.5; 42.7; 53.20; 83.17; 84.3; 85.21; 86.14; 87.6; 125.15; 127.6; 129.15.
ΕΛΑΧΙΣΤΟΝ	ἐλάχιστον	126.33.
ΕΛΕΥΘΕΡΟС	ἐλεύθερος	39.16.
ΕΛΕΦΑΝΤΙΝΟΝ	ἐλεφάντινον	126.18.
ΕΝΕΡΓΙΑ	ἐνέργεια	110.18.
ΕΝΕΡΓΙΗ	ἐνερῆω	87.25.
ΕΝΙΩΧΟС	ἐνίοχος	132.26.
ΕΝΟΧΟС	ἐνοχος	108.23.
ΕΝΤΟΛΗ	ἐντολή	90.13; 105.1; 111.24; 120.19; 11.26; 108.15; 121.19.
ΕΞΕΓΗΖΙΝ	ἐξηγέομαι	133.10.
ΕΞΕΓΗCΙC	ἐξηγησις	133.10.
ΕΞΩΡΙΖΙΝ	ἐξορίζω	93.3; 134.1.
ΕΠΑ	ἐπε	93.1.
ΕΠΑΓΓΕΛΙΑ	ἐπαγγελία	15.19.
ΕΠΙ ΔΕ }	ἐπὶ δέ	107.27.
ΕΠΙ ΔΗ }		67.26; 86.4; 102.22; 103.2; 108.20; 111.9; 114.22; 117.3; 120.16; 122.2; 124.18; 127.11.
ΕΠΙΒΟΥΛΗ	ἐπιβουλή	99.15; 110.14.
ΕΠΙΘΡΟΠΟС	ἐπίτροπος	48.5.
ΕΠΙΘΥΜΙΑ	ἐπιθυμία	18.2.
ΕΠΙCΚΟΠΟС	ἐπίσκοπος	68.1; 69.1; 71.10; 72.8; 81.11; 82.1; 85.22; 86.18; 87.1; 88.9; 93.2; 125.16; 126.2; 127.4; 128.1; 129.15.
ΕΠΙCΤΟΛΗ	ἐπιστολή	83.4; 87.20; 109.18.
ΕΠΙCΤΟΛΗ ΚΑΘΟΛΙΚΟΝ		83.15.
ΕΠΙΤΙΜΙΑΝ	ἐπιτιμάω	119.29; 120.1; 121.13.

Coptic.	Greek etc.	Passages.
ΕΡΛΑΡΙΟΝ	ἄρτηρίριον	42.10.
ΕΡΕΤΙΝ	ἐρωτάω	5.2; 6.9; 11.16; 23.15; 29.5; 99.17; 101.7; 108.13; 115.1; 120.18.
ΕΡΜΕΝΙΑ	ἐρμηνεία	49.14.
ΕΡΟΥΨΑΛΤΗΣ	ἱεροψάλτης	93.21.
ΕΤΗΜΙΑ	αἵτημα	1.16; 24.1; 113.25.
ΕΤΙ ΔΕ	ἔτι δέ	75.3; 123.17.
ΕΥΑΓΓΕΛΙΟΝ	εὐαγγέλιον	53.5; 65.3; 73.16; 83.14; 90.15; 121.6.
ΕΥΓΕΝΗΣ	εὐγενής	103.10.
ΕΥΚΕΛΛΑ		41.7.
ΕΥΚΕΡΙΑ	εὐκαιρία	77.3.
ΕΥΣΕΒΗΣ	εὐσεβής	26.5; 28.20; 31.23; 34.4; 35.17; 36.3; 95.25; 106.23; 101.8; 119.6.
ΕΥΧΗ	εὐχή	13.8; 85.15.
ΕΦ ΟΟΝ	ἐφ' ὅσον	106.10.
ΕΧΜΑΛΩΣΙΑ	αἰχμαλωσία	134.16.
ΕΧΜΑΛΩΤΕΥΙΝ	αἰχμαλωτίζω	134.12.
ΕΧΜΑΛΩΤΟΣ	αἰχμαλωτός	134.9.
ΕΩΝ	αἰών	25.26; 47.28.
ΖΩΓΡΑΦΙΑ	ζωγραφία	112.28; 121.27.
ΖΩΓΡΑΦΙΝ	ζωγραφίῳ	99.21; 111.4.
ΖΩΓΡΑΦΟΣ }	ζωγράφος	99.4; 121.28.
ΖΩΚΡΑΦΟΣ }		98 1.
ΘΑΛΑССΑ	θάλασσα	3.3.
ΘΑΝΕCΘΕ	θανάτω	118 10.
ΘΑΡΙΝ	θαρσέω	100.23; 113.12; 123 12; θαρπι (sic) 99.14.
ΘΕΟΔΟΚΟΣ	θεοτόχος	84.22; 90.21.
ΘΕΟCΕΒΗΣ	θεοσεβής	34.16.

Coptic.	Greek etc.	Passages.
ΘΕΩΡΙΑ	θεωρία	127.17.
ΘΛΙΨΙC	θλίψις	24.21; 65.21; 88.24.
ΘΡΙΤΟΝ	τρίτον (?)	44.26; 45.13.
ΘΡΟΝΟC	θρόνος	7.16; 44.5; 53.9; 61.12; 126.18; 132.12.
ΘΥCΙΑ	θύσια	24.5; 26.20; 31.20; 49.4; 54.15; 59.11; 115.23; 118.21; 126.11.
ΘΥCΙΑCΤΗΡΙΟΝ	θυσιαστήριον	83.10; 129.18.
ΙΔΩΛΟΝ	εἰδωλον	80.13; 81.21; 82.25; 87.10; 134.5.
ΙΤΕ	εἶτε	25.11; 64.9; 84.15; 114.17.
ΚΑΖΟΦΥΛΑ- ΓΙΩΝ	καζοφυλάκιον	52.6; ΚΑΖΩΦΥΛΑΓΙΟΝ 52.2.
ΚΑΘΑΡΟC	καθαρός	20.15.
ΚΑΘΗΚΙΝ	καθηγόμεναι	71.21; 72.8; 86.13; ΚΑΘΗΓΙΝ 81.12.
ΚΑΘΟΛΙΚΟΝ	καθολικόν	83.16.
ΚΑΙ ΓΑΡ	καὶ γάρ	98.15.
ΚΑΛΙΝ	καλέω	77.22.
ΚΑΛΟC	καλός	24.7; ΚΑΛΟΥ 33.9.
ΚΑΛΩC	καλῶς	4.2; 5.24; 22.14; 32.3; 33.22; 36.23; 39.20; 40.3; 43.6; 71.1; 114.21.
ΚΑΝ	καὶ ἄν	8.6; 107.11; 122.10.
ΚΑΠΝΟC	καπνός	107.18.
ΚΑΡΠΟC	καρπός	88.2; 131.2.
ΚΑΤΑ	κατά	1.13; 7.25; 8.20; 10.21; 19.4; 23.24; 24.2; 26.19; 28.10; 31.21; 40.14; 42.3; 46.8; 47.12; 54.7; 65.3; 68.7; 71.7; 74.22; 77.3; 93.20; 96.8; 99.10; 103.11; 107.27; 114.21; 116.12; 117.2;

Coptic.	Greek etc.	Passages.
		121.24; 129.19; 130.27; 131.3; 133.16.
ΚΑΤΑΔΙΚΟΣ	κατάδικος	78.22.
ΚΑΤΑΚΙΟΝ	κατάγειον	76.11.
ΚΑΤΑΚΛΥΣΜΟΣ	κατακλυσμός	121.1.
ΚΑΤΑΛΛΙΑ	καταλαλιά	10.8; 89.7; 112.19.
ΚΑΤΑΠΕΤΑΣΜΑ	καταπέτασμα	113.18; 132.16.
ΚΑΤΑΡΑΚΤΗΣ	καταρράκτης	13.18; 128.14.
ΚΑΤΑΦΡΟΝΗ	καταφρονέω	97.13.
ΚΕ ΓΑΡ	καὶ γάρ	68.19; 80.4; 82.5; 99.26; 105.3; 109.20; 118.16; 127.23.
ΚΕ ΠΕΡ	καὶ πέρ	117.13.
ΚΕΛΕΥΗ	κελεύω	76.3; 79.17.
ΚΕΦΑΛΕΘΗ	κεφάλαιον	126.22.
ΚΛΗΡΙΚΟΣ	κληρικός	67.1.
ΚΛΗΡΟΝΟΜΙΑ	κληρονομία	26.12; 129.8.
ΚΛΗΡΟΝΟΜΗΝ	κληρονομέω	47.9; 107.23; 116.22; 117.27; 125.11.
ΚΟΙΤΩΝ	κοιτών	41.19; 103.1; 104.24; 105.13; 106.5; 124.25; 125.3; 107.3; 111.2; 114.5; 126.16.
ΚΩΙΤΩΝ		101.2; 102.24.
ΚΟΙΝΟΜΗΝ	οἰκονομέω	4.1; 13.22.
ΚΟΙΝΩΝΗ	κοινωνέω	75.20; ΚΩΙΝΩΝΗΝ 106.28.
ΚΟΛΑΣΙΣ	κόλασις	75.19; 88.16.
ΚΟΛΙΝ	κολύω	132.17; ΚΩΛΙΝ 113.6.
ΚΟΛΛΑΡΙΟΝ	collarium	78.16.
ΚΟΛΥΜΒΗΘΡΑ	κολυμβήθρα	84.26; ΚΟΛΥΜΒΗΤΡΑ 85.10.
ΚΟΡΥΜΦΕΟΣ	κορυφαῖος	61.6.
ΚΟΣΜΟΣ	κόσμος	3.8; 6.12; 9.16; 10.11; 12.22;

Coptic.	Greek etc.	Passages.
		13.15; 24.21; 25.25; 26.16; 48.28; 51.17; 55.25; 90.19; 97.6; 106.25; 107.6; 121.11; 128.25.
ΚΟΣΜΙΚΟΝ	κοσμικόν	108.18.
ΚΟΣΜΗΣΙΣ	κόσμησις	26.15; 104.10; 106.21; 121.28.
ΚΟΥΛΑΤΩΡ	curator	104.16; 106.5; 107.3; 108.5; 109.25.
ΚΡΑΝΙΟΝ	κρανίον	131.22.
ΚΡΙΣΙΣ	κρίσις	97.1; 118.19.
ΚΡΙΤΗΣ	κριτής	15.25.
ΚΥΒΩΤΟΣ	κιβωτός	2.21; 3.11; 13.16; 54.19; 58.11.
ΚΥΘΑΡΑ	κιθάρα	16.11; 94.1.
ΚΥΡΙ	κύριος	39.19; 43.7; 45.21; 103.23.
ΚΥΡΙΑΚΗ	κυριακή	18.21; 63.8; 64.25.
ΚΥΡΙΞ	κήρυξ	84.12.
ΛΑΚΚΟΣ	λάκκος	18.7.
ΛΑΜΠΑΣ	λαμπάς	115.22.
ΛΑΟΣ	λαός	15.17; 17.4; 26.26; 33.9; 55.11; 60.21; 61.15; 95.26; 111.18; 114.19.
ΛΕΠΤΟΝ	λεπτόν	52.5.
ΛΟΓΙΣΜΟΣ	λογισμός	107.10.
ΛΟΓΟΣ	λόγος	2.6; 5.13; 60.23; 61.13; 63.1; 95.7; 96.14; 97.12; 132.22.
ΛΟΓΧΗ	λόγχη	89.8.
ΛΟΙΠΟΝ	λοιπόν	73.9; 74.2; 81.28; 80.10; 89.25; 90.16; 97.4; 100.5; 103.19; 104.15; 115.26; 113.25; 117.19; 120.7; 135.2.
ΛΥΜΗΝ	λιμήν	3.1; 98.2.

Coptic.	Greek etc.	Passages.
ΛΥΜΗΗ		3.1; 84.28; 85.8; 100.11; 111.3; 112.14.
ΛΥΧΝΙΚΟΗ	λυχνικόν	66.26.
ΜΑΘΗΤΗΣ	μαθητής	65.8; 109.6.
ΜΑΚΑΡΙΑ	μακαρία	28.21; 32.2; 129.2.
ΜΑΚΑΡΙΣΜΟΣ	μακαρισμός	52.7; 115.21.
ΜΑΚΑΡΙΟΣ	μακάριος	93.8; 103.5; 104.17; 105.20; 106.27; 110.11; 115.20; 116.20; 117.23; 124.20; 126.27; 127.1; 130.16.
ΜΑΛΙΣΤΑ	μάλιστα	4.7; 21.25; 34.15; 39.28; 122.18.
ΜΑΛΛΟΗ	μᾶλλον	117.15; 133.6.
ΜΑΠΠΑ	μάππα	83.12.
ΜΑΡΓΑΡΙΤΗΣ	μαργαρίτης	115.11.
ΜΑΡΤΥΡΙΑ	μαρτυρία	19.27.
ΜΑΡΤΥΡΟΣ	μάρτυρος	19.20; 61.4; 65.21; 88.22.
ΜΑΧΕΡΑ	μάχαιρα	14.15.
ΜΕΔΡΙΤΗΣ	μετρητής	41.14.
ΜΕΛΕΤΑΗ	μελετάω	133.27.
ΜΕΗ	μέν	119.1.
ΜΕΡΟΣ	μέρος	34.22; 113.28.
ΜΕΣΙΤΗΣ	μεσίτης	8.18.
ΜΕΤΑΝΟΙΑ	μετάνοια	54.12.
ΜΕΤΡΟΗ	μέτρον	134.25.
ΜΗΠΟΤΕ	μήποτε	2.18; 3.12; 20.11; 21.22; 25.12; 29.22; 30.16; 32.13; 46.13.
ΜΗΠΩΣ	μήπως	3.10; 69.6; 116.26; 121.13.
ΜΗΤΕ	μήτε	31.24.
ΜΟΝΑΧΗ	μοναχή	120.20; ΜΟΥΝΑΧΗ 101.26; 102.5; 103.13; 106.17; 107.25.
ΜΟΥΝΑΧΟΣ	μοναχός	88.7.

Coptic.	Greek etc.	Passages.
ΜΟΥΝΑΣΤΗ- ΡΙΟΝ	μοναστήριον	133.21.
ΜΟΝΟΝ	μόνον	106.20.
ΜΟΡΦΗ	μορφή	110.3; 112.27.
ΜΟΥΣΙΚΟΝ	μουσικόν	94.1.
ΜΥΣΤΗΡΙΟΝ	μυστήριον	26.27; 33.27; 42.20; 72.5; 86.9; 90.24.
ΝΗCOC	νήσος	14.25; 93.2; 95.25; 96.25; 125.20; 129.24; 130.11; 133.3; 134.2.
ΝΟΗΜΑ	νόημα	95.11.
ΝΟΜΙCΜΑ	νόμισμα	67.25.
ΝΟΜOC	νόμος	108.21.
ΝΟΥC	νός	95.13.
ΝΥΜΦΙΝ	νυμφιά	59.21.
ΟΙΚΟΝΟΜΙΑ	οικονομία	66.23.
ΟΙΚΟΝΟΜΙΝ	οικονομέω	132.7.
ΟΙΚΟΝΟΜOC	οικονόμος	28.25; 34.1.
ΟΙΚΟΥΜΕΝΗ	οίκουμένη	115.24; 133.6.
ΟΛΟCΙΡΙΚΟΝ	όλοσθρικόν	85.13.
ΟΜΟΛΟΓΙΝ	όμολογέω	108.4; 124.7.
ΟΜΟΟΥCΙOC	όμοούσιος	10.25; 61.19; 91.3.
ΟΡΘΙΝΟΝ		67.2.
ΟΡΘΟΔΟΞOC	όρθόδοξος	xi.8
ΟΡΦΑΝOC	όρφανός	23.4; 27.2; 72.22; 90.2.
ΟΥΔΕ	ούδέ	4.3; 10.6; 13.20; 32.26; 37.5; 42.17; 46.27; 86.5; 105.22; 108.18; 118.14; 122.3.
ΟΥΝ	οὖν	1.17.
ΠΑΘOC	πάθος	118.12.
ΠΑΛΕΑ	παλαιά	89.24.

Coptic.	Greek etc.	Passages.
ΠΑΛΙΝ	πάλιν	23.22; 53.28; II9.7.
ΠΑΛΑΤΙΟΝ	παλάτιον	134.8; ΠΑΛΛΑΤΙΟΝ 6.20; 84.2; 104.8; 106.22; 134.22; ΠΑΛΛΑ- ΔΙΟΝ II.11.
ΠΑΝΤΟΚΡΑΤΩΡ	παντοκράτωρ	100.15; 105.17; II5.27; 132.12.
ΠΑΝΤΩΣ	πάντως	64.10.
ΠΑΡΑ	παρά	101.18; 104.2; 131.24.
ΠΑΡΑΒΑΣΙΣ	παράβασις	54.13; 69.11.
ΠΑΡΑΒΕΝΙΝ	παραβιάζομαι	II.25; 106.26; 108.24; ΠΑΡΑ- ΒΑΝΙΝ III.23.
ΠΑΡΑΒΟΛΗ	παραβολή	93.19.
ΠΑΡΑΔΙΣΟΣ	παράδεισος	II.25; III.25.
ΠΑΡΑΘΗΚΗ	παραθήκη	98.5; 100.17.
ΠΑΡΑΝΟΜΙΑ	παράνομία	112.3.
ΠΑΡΑΝΟΜΟΣ	παράνομος	18.17.
ΠΑΡΘΕΝΟΣ	παρθένος	55.21; 60.24; 84.21; 90.20; 95.1; 96.10; 101.28; 102.5.
ΠΑΡΟΥΣΙΑ	παρουσία	63.4; 83.19; 126.5.
ΠΑΡΡΗΣΙΑ	παρρησία	8.16; 21.1; 24.22; 60.7.
ΠΑΤΡΙΑΡΧΗΣ	πατριάρχης	5.27; 13.26; 14.20; 61.4; 63.1.
ΠΑΤΡΙΚΙΟΣ	πατρικός	75.9; 76.17.
ΠΕΔΑΛΟΝ	πέταλον	99.7.
ΠΕΛΑΓΟΣ	πέλαγος	2.19; 58.8; II9.5.
ΠΙΡΑΖΙΝ	πειράω	121.8; 124.9.
ΠΙΡΑΣΜΟΣ	πειρασμός	77.19.
ΠΙΣΤΕΥΙΝ	πιστεύω	59.25; II5.25.
ΠΙΣΤΟΣ	πιστός	31.22; 36.18; 39.7; 68.12.
ΠΛΑΤΙΑ	πλατεῖα	77.26.
ΠΛΗΝ	πλήν	9.21; 24.8; 33.24; 51.26; 53.26; 57.12; 58.22; 68.4; 73.18; 97.23; 100.3; 120.13.

Coptic.	Greek etc.	Passages.
πληροφορίη	πληροφορέω	97.24.
πολεμος	πόλεμος	48.1.
πολις	πόλις	66.13; 67.6; 68.20; 69.4; 70.7; 72.15; 73.8; 74.5; 78.2; 80.2; 80.28; 83.21; 84.3; 85.1; 87.8; 123.6; 125.17; 133.25.
πονηρία	πονηρία	78.10.
πορνία	πορνεία	22.21; 89.12; 112.18.
ποτήριον	ποτήριον	2.8; 83.11.
πραγματια	πραγματεία	66.8.
πραγματευ- της	πραγματευ- τής	63.12; 66.5; 67.13; 68.14; 69.14; 71.25; 72.10.
πραξις	πραξις	72.25; 83.15.
πρεπι	πρέπω	20.10; 26.25; 40.27; 90.22; 91.1.
πρεσβεγιν	πρεσβεύω	6.19; 30.2; 57.21; 60.11; 96.9. πρεσβεγιν 4.21; 56.4; 59.17.
πρεσβεγτης	πρεσβευτής	88.27.
πρεσβια	πρεσβεία	60.25.
πρεсβγтерос	πρεσβύτερος	83.8; 85.23; 88.10; 126.19; 127.15.
πρετα	praeda	74.6; 75.15; 76.8.
προδομαртγ- ρος	προτομάρτυ- ρος	19.6.
προδρομος	πρόδρομος	61.4.
прόνοια	πρόνοια	
прокоптин	προκόπτω	86.19.
просеυχн	προσευχή	16.6; 22.20; 49.20; 108.3.
просеυχнсөн	προσεύχο- μαι	16.3.

Coptic.	Greek etc.	Passages.
προσκύνησις	προσκύνησις	61.17; 91.1.
προσκύνην	προσκυνέω	102.6.
προστατης	προστάτης	29.28; 30.1; 31.3; 32.12; 39.7; 57.11.
προσφεριν	προσφέρω	86.2.
προσφορα	προσφορά	34.22; 35.4; 40.8; 41.6; 85.28; 86.7; 96.10; 97.13; 114.18; 116.24; 118.15; 120.10
προφητευν	προφητεία	133.17.
προφητης	προφήτης	7.7; 17.7; 18.1; 25.1; 61.6; 64.19; 94.5; 118.20; 132.20.
προφητιλ	προφητεία	18.1.
προζερεσις	προαίρεσις	33.23; 34.8; 39.13; 44.2; 51.24.
πωс	πῶς	13.5; 20.19.
ρωμεос	Ῥωμαῖος	78.25; 81.9; 118.9.
сaлπиггос	σάλπιγξ	128.20.
сerкинон	σάρκινον	4.10; 94.28.
сарѣ	σαρε	3.28; 10.1; 16.10; 19.4; 55.20; 58.23; 56.28; 82.15; 93.22; 94.15; 109.14; 133.13.
сerлаφим	σεραφ	7.16; 34.28.
скaнδaлoн	σκάνδαλον	9.22; 25.14; 69.8.
скeпaсma	σκέπασμα	83.13.
скeпн	σκέπη	37.15.
скeγoc	σκεῦος	40.25; 56.22; 74.10.
coфoc	σοφός	16.22; 33.18; 84.26; 98.15; 99.4.
спoдaзин	σποδαζω	20.7; СПOТАЗИН 52.10.
спoγдн	σπουδή	2.5; 26.23; 35.10; 42.23; 59.15; 60.12; 82.8; 86.27.
cтaлyрoc	σταυρός	95.7; 111.22; 113.3; 115.13; 121.23; 122.2; 123.22; 128.23.

Coptic.	Greek etc.	Passages.
СТАΓΡΟΦΩΡΟC	σταυροφόρος	61.11.
СТАΓΡΩΝΙΝ	σταυρώ	18.18; 65.6.
СТЕΦΑΝΟC	στέφανος	19.5.
СТЕΦΑΝΟΥ	στεφανώ	66.21.
СТОΛΗ	στολή	9.4; 20.11; 22.18; 42.6; 52.27; 112.28; 128.28; 129.3.
СТОΛΙЗИН	στολίζω	134.14.
СТРАТЕΥΜΑ	στράτευμα	107.15; 118.7.
СТРАΤΥΛΑΤΗC	στρατηλάτης	36.28; 78.24; 95.27; 96.4; 98.28; 100.1; 101.9; 102.4; 104.1; 106.27; 117.24; 124.21; 127.2.
СТΥΛЛОC	στυλος	130.3.
СΥΓΓΕΝΗC	συγγενής	19.4; 43.26; 46.2; 103.25; 106.13; CΥΓΓΕΝΗC 5.15.
СΥΜΒΑΛΟΝ	σύμβαλον	94.1.
СΥΜΜΕΝΙΝ	συμμένω	83.18.
СΥΜΝΗΙ		104.12.
СΥΜΦΟΝΙΑ	συμφωνία	32.4.
СΥΜΨΕΛΙΟΝ	συμψέλλιον	126.18.
СΥΝΑΓΕCΘΕ	συνάγω	64.17.
СΥΝΑΞΙC	σύναξις	72.4; 87.7; 125.24; 129.15.
СΥΝΗΔΕCΙC	συναιτησις	26.17; 35.11.
СΥΝΗΘΙΑ	συνήθεια	31.21; 42.5; 48.24; 129.19.
СΥΝΘΗΚΗ	συνθήκη	106.26.
СΥΝΚΛΗΤΙΚΗ	συγκλητική	93.12; 95.23; 96.19; 101.11; 102.3; 103.10; 104.4; 105.26; 109.3; 110.1; 113.9; 114.18; 121.5; 124.16; 128.18; 129.2.
СΥΝΧΩΡΗCΙC	συγχώρησις	21.3; 134.2.
СΥΝΧΩΡΙΝ	συγχωρέω	124.3.
CΦΡΑΓΙЗИН	σφραγίζω	18.7; 19.1; 110.15; 131.27.




Coptic.	Greek etc.	Passages.
ϢΦΡΑΓΙϢ	σφραγίς	18.8; 45.8; 82.4; 122.12.
ϢΧΗΜΙΑ	σχῆμα	101.26; 102.13; 108.16.
ϢΩΜΑ	σῶμα	2.7; 4.23; 10.1; 20.12; 22.1; 23.6; 34.15; 45.25; 53.23; 72.6; 78.4; 89.11; 93.9; 97.25; 98.6; 99.15; 103.9; 104.18; 105.11; 106.7; 107.21; 110.12; 118.1; 127.21; 128.6; 129.6; ΑΤϢΩ- ΜΑΤΟϢ δ1.1.
ϢΩΤΗΡ	σωτήρ	2.10; 10.22; 30.3; 31.7; 34.28; 51.28; 56.8; 64.5; 90.27; 109.5; 121.8.
ΤΑΓΜΑ	τάγμα	7.14; 9.8; 20.1; 24.11.
ΤΑΛΕΠΩΡΟϢ	ταλαίπωρος	97.18; 127.3.
ΤΑΠΑΝΗ	δαπάνη	41.11; 43.1.
ΤΕΛΙΟϢ	τέλειος	67.19.
ΤΕΡΜΗϢ		85.21; 37.21; 38.16; 46.6.
ΤΙΜΗ	τιμή	126.15.
ΤΟΛΜΑΝ	τολμάω	5.26; 6.4; 21.6; 80.2; 81.17; 123.28; 133.28.
ΤΟΠΟϢ	τόπος	63.17; 67.1; 69.27; 71.20; 72.11; 87.2; 95.26; 114.19; 129.15; 130.25; 131.11.
ΤΟΤΕ	τότε	3.3; 27.6; 76.18.
ΤΡΑΠΗΖΑ	τράπεζα	10.19; 23.1; 35.6; 42.4; 83.11; 88.10.
ΤΡΙΛϢ	τριάς	93.15.
ΤΡΙϢΜΑΚΑΡΙΟϢ	τρισμακάριος	96.24.
ΤΡΟΧΟϢ	τροχός	128.21.
ΤΥΠΟϢ	τύπος	86.6; 123.22.
ΦΑΝΟϢ	φανός	66.21; 101.4; 131.26.

Coptic.	Greek etc.	Passages.
ΦΙΛΟΝΟΜΟΣ	φιλόνομος	67.2.
ΦΙΛΟΠΟΝΟΣ	φιλόπονος	72.16; 83.9.
ΦΟΡΙΝ	φορέω	90.3; 94.19; 102.13; 108.19; 110.3; 120.14; 121.18; 123.20; 128.23; ΦΩΡΙΝ 9.2.
ΦΥΛΑΚΤΗΡΙΟΝ	φυλακτήριον	133.27.
ΦΥΣΙΑΛΟΓΟΣ	φυσιολόγος	119.8.
ΦΥΣΙΣ	φύσις	46.28; 133.25; 134.3.
ΧΑΛΙΝΟΥΣ	χαλινός	119.4.
ΧΑΛΚΩΝ		131.7.
ΧΑΜΟΣ	χαμός	36.16.
ΧΑΡΑΚΤΗΡ	χαρακτήρ	99.5; 100.7; 100.28; 121.25; 124.24; 125.1.
ΧΑΡΙΖΕΘΕ	χαρίζομαι	113.20.
ΧΑΡΙΣ	χάρις	54.26.
ΧΑΡΤΗΣ	χάρτης	17.27.
ΧΕΡΕ	χαῖρε	8.7; 36.17; 115.19.
ΧΕΡΕΤΕ	χαιρετίσω	81.19.
ΧΕΡΕΤΙΣΜΟΣ	χαιρετισμός	8.12.
ΧΕΡΟΥΒΙΜ	כרובים	7.16; 34.29.
ΧΗΡΑ	χήρα	23.4; 27.3; 52.4; 72.21; 90.2; 99.27.
ΧΙΜΩΝ	χειμών	69.20.
ΧΙΩΝ	χιών	65.10.
ΧΟΓΚΗ	κόγχη	129.22.
ΧΟΛΗ	χολή	100.2.
ΧΡΗΜΑ	χρήμα	26.13; 46.21; 47.9; 52.1; 106.20; 118.8; 126.25.
ΧΡΙΑ	χρεία	38.3; 39.1; 43.16; 89.28; 90.3; 103.9; 107.7; 114.17; 133.12.

Coptic.	Greek etc.	Passages.
ΧΡΗΣΤΙΑΝΟΣ	Χριστιανός	67.6; 68.4; 69.13; 70.1; 71.9; 75.18; 89.14.
ΧΥΡΟΔΟΜΗΝ	χειροτονέω	85.21.
ΧΩΡΑ	χώρα	24.10; 27.15; 66.13; 68.15; 72.17; 74.14; 79.27; 81.12; 83.7; 86.8; 87.22; 133.26; ΡΕΜΗ- ΧΩΡΑ 66.6.
ΧΩΡΙC	χωρίς	8.18; 15.9; 26.23; 30.15.
ΧΩΡΟC	χωρός	7.11; 8.19; 19.19; 60.28; 61.10; 65.14.
ΨΑΛΙΝ	ψάλλω	16.17; 129.7; ΡΕΦΕΡΨΑΛΙΝ 64.20.
ΨΑΛΜΟC	ψαλμός	105.7.
ΨΑΛΜΩΔΟC	ψαλμωδός	63.22; 83.9.
ΨΑΛΜΩΔΙΑ	ψαλμωδία	16.16.
ΨΑΛΤΗΡΙΟΝ	ψαλτήριον	83.14.
ΨΥΧΗ	ψυχή	3.4; 4.22; 20.8; 21.10; 27.5; 32.6; 33.21; 43.23; 55.21; 71.15; 79.25; 80.21; 86.23; 89.11; 97.3; 98.14; 116.21; 127.3; 129.1; 134.20.
ΖΑΡΑ	ἄρα	5.9; 131.4.
ΖΑΡΜΑ	ἄρμα	128.22.
ΖΕΛΛΗΝΟC	Ἑλλητιν	66.9.
ΖΕΛΠΙC	ἐλπίζ	9.9; 27.23; 29.23; 32.1; 48.28; 98.12; 99.25; 100.21; 118.2.
ΖΕΞΙC	ἔξις	24.21.
ΖΕΡΕCΙC	αἵρεσις	27.20.
ΖΕΡΕΤΙΚΟC	αἵρετικος	119.2.
ΖΗΓΗΜΩΝ	ἡγεμών	24.6; 75.13; 76.2, 78.13.
ΖΙΚΩΝ	εἰχών	2.13; 7.28; 11.14; 42.12; 100.15;


Coptic.	Greek etc.	Passages.
		101.3; 102.24; 111.3; 113.5; 114.4; 121.25; 122.25; 123.3; 124.1; 126.16; 128.4; 129.4; 130.14; 131.1; 132.1.
ϩΙΝΑ	ἵνα	3.4; 4.6; 5.6; 7.24; 21.14; 24.1; 25.19; 29.21; 35.7; 40.23; 45.23; 56.17; 80.14; 126.28; 127.19.
ϩΙΡΗΝΗ	εἰρήνη	1.23; 3.14; 4.27; 16.26; 22.23; 27.10; 35.16; 36.22; 39.16; 42.21; 50.10; 52.22; 57.9; 58.19; 63.20; 86.10; 93.17; 109.9; 114.20; 125.11; 132.4.
ϩΙΡΗΝΙΚΟΝ ϩΟΛΩC	εἰρηνικόν ὅλος	88.8; 122.11. 24.17; 25.13; 29.15; 31.6; 47.20; 52.5; 53.4; 103.14; 109.27; 123.28; ϩΩΛΟϩ 6.4.
ϩΟΠΛΟΝ	ὄπλον	122.20.
ϩΟCΟΝ	ὅσος	64.18; ΕΦ ΟϩΟΝ 106.10.
ϩΥΔΟΝΗ	ἡδονή	80.13.
ϩΥΛΙΚΟΝ	ὕλικόν	95 4.
ϩΥΜΝΟC	ὕμνος	66.27.
ϩΥΠΑΡΧΟΝΤΑ	ὑπάρχοντα	73.10; 117.3; 125.22.
ϩΥCΟΝ	ἵσος	10.5.
ϩΩC	ὥς	76.23; 82.20; 123.5; 130.19; 131.18.


LIST OF PROPER NAMES.

Ααρων		7.4; 15.23; 112.8.
ΑΒΒΑΚΟΥΜ		18.11.
ΑΒΔΕΝΑΓΩ		61.9.
ΑΒΕΛ		49.10; 54.15; 126.11.
ΑΒΗΛ		12.3.
ΑΒΡΑΑΜ		5.27; 7.3; 13.26; 49.11; 54.21.
ΑΔΑΜ		7.2; 8.1; 11.16; 13.7; 54.11; 55.18; 60.6; 111.23.
Αζαριαν		7.6; 19.12.
ΑΜΕΝ†,		<i>Amentet</i> , 53.17; 55.23.
ΑΝΑΝΙΑΣ		7.6; 19.12.
ΑΝΘΥΜΟΣ		125.16; 127.12.
ΑΝΝΑ		15.24.
ΑΝΤΙΟΧΙΑ		63.2.
Αρισταρχος		93.10; 95.24; 96.4; 101.9; 102.4; 103.5; 106.27; 117.23; 124.21; 127.2; 129.13.
Αφωφ,		<i>Aphcf</i> , 14.22; 111.28.
ΑΧΑΒ		112.6.
Βαβυλων		
Βαραχ		7.4.
Γαβριηλ		14.3.
ΓΕΩΝ,		28.6.
ΓΕΔΕΩΝ		7.4; 15.20; 112.2.

ΔΑΝΙΗΛ	18.1; 87.21.
ΔΑΝΙΗΛ, son of Ketsôn,	72.4.
ΔΑΝΙΗΛ, son of Kesanthos,	79.19.
ΔΑΟΥΒΙΔ, Tobit,	117.9.
ΔΑΥΙΔ	7.5; 16.9; 50.27; 55.9; 63.22; 64.20; 93.21; 105.6; 132.20; 133.16.
ΔΩΡΟΘΕΟΣ	26.4; 36.17; 37.1; 38.4; 39.10; 40.1; 41.2; 42.25; 43.4; 44.6; 45.2; 46.24; 47.17; 49.14; 50.1; 51.8.
ΕΛΙΣΑΒΕΤ	19.3.
ΕΛΙΣΕΟΣ	7.7.
ΕΝΤΙΑΣ	82.23; 87.22.
ΕΝΤΙΚΗ	66.6; 68.16.
ΕΝΩΧ	7.2; 12.21; 54.17.
ΕΡΚΑΔΙΟΣ	130.9.
ΕΥΑ	11.26; 54.12; 111.23.
ΕΥΔΟΞΙΑ	130.9.
ΕΥΣΤΑΘΙΟΣ	93.1.
ΕΥΦΗΜΙΑ	93.11; 95.23; 96.18; 100.16; 101.11; 102.3; 104.4; 105.14; 106.15; 108.1; 109.3; 110.1; 111.14; 113.8; 114.8; 121.5; 122.4; 124.16; 128.18; 129.2.
ΕΦΕΣΟΣ	82.13; 83.4; 85.26.
ΖΑΧΑΡΙΑΣ	7.8; 18.26.
ΖΕΥΣ	87.9.
ΖΩΒΟΙΝ	112.3.
ΗΛΙΑΣ	7.6.
ΗΛΑΡΙΧΟΣ	103.23; ΗΛΛΑΡΙΧΟΣ 118.5.
ΗΕΛΥ	14.25; 54.27.

ΗCΑΙAC	7.5; ΗCΙΑIC 17.6.
ΗCOY	15.4; 55.5.
ΘΕΔΩIM	112.2.
ΘΕΟΔΟCIC	1.5.
ΘΕΟΠICΘΕ	26.5; 36.25; 39.15; 40.2; 41.27; 42.26; 43.4; 45.2; 46.24; 47.17; 49.15; 50.7; 51.8.
ΙΑΚΩB	7.3; 14.21; 54.26.
ΙΕΖΑΒΕΛ	112.6.
ΙΕΖΕΚΙΑC	16.28; 55.15.
ΙΕΖΕΚΙΗΛ	7.5; 17.23.
ΙΕΡΕΜΙΑC	7.6; 17.15.
ΙΕΦΘΑΙΕ	7.5; 15.23.
ΙΗCOY	7.4.
ΙΗM, Jerusalem,	50.5.
ΙορΔΑΝΗC	71.20.
ΙΟΥΔΑ	17.19.
ΙΟΥΔΑΙ	18.17; 111.18.
ΙCΑΑΚ	7.3; 14.4; 54.24.
ΙCΛ, Israel,	15.1; 112.8.
ΙΩΑΝΝΗC, the Baptist,	5.15; 7.8; 18.26; 19.2; 61.4.
ΙΩΑΝΝΗC, Bishop of Ephesus,	82.12; 83.3.
ΙΩΑΝΝΗC Chrysostom	93.4; 96.6; 97.4; 125.19; 127.14; 130.17; 133.5.
ΙΩΑΝΝΗC, son of Ketsôn,	72.2; 73.11; 77.2; 80.27; 81.3; 83.20; 86.17; 87.1.
ΙΩΑΝΝΗC, the Patriarch,	11.6.
ΙΩB	117.3.
ΙΩCHΦ, son of Jacob,	7.3; 15.2; 54.28.
ΙΩCHΦ, son of Ketsôn,	72.3.
ΚΑΙΝ	12.15.
ΚΑΛΩΝΙΑ	66.14; 70.12; 71.6.

ΚΕΣΑΝΘΟΣ	78.14; 79.3; 80.1; 81.14; 83.5; 86.16.
ΚΕΤΣΩΝ	66.5; 71.25.
Κορνηλιος	96.3.
ΚΩΣΤΑΝΤΙΝΟΣ	81.9; 82.9; 87.17; 83.3.
ΚΩΣΤΑΝΤΙΝΟΥΠΟΛΙΣ	125.19; 130.9; 133.2.
ΛΑΒΑΝ	14.26.
ΜΑΔΙΑΜ	15.23.
ΜΑΘΟΥΣΑΛΑ	7.2; 13.1.
ΜΑΜΡΗ	14.5.
ΜΑΝΑΣΣΗ	17.11.
Μαριαμ	84.22; 90.21; 95.1; 96.11; 103.18.
Μαρια	18.20; 19.4; 60.24.
ΜΑΤΘΕΟΣ	63.11; 65.3.
ΜΑΘΕΟΣ, son of Ketsôn	9.72; 71.26.
ΜΕΛΟΧ	xi.17.
ΜΕΛΧΙΣΕΔΕΚ	126.13.
ΜΕΣΙΑΣ	111.19.
ΜΗΧΑΗΛ	xi.18.
ΝΙΣΑΗΛ	7.6; 19.12.
ΝΙΣΑΚ	61.9.
ΝΩΥΣΗΣ	7.3; 15.13; 55.3; 89.19.
ΝΑΒΟΧΟΔΟΝΟΣΟΡ	19.15.
ΝΑΥΗ	15.14; 55.6.
ΝΩΕ	7.2; 13.10; 49.10; 54.19.
ΟΝΝΟΥΡΙΟΣ	95.25; 103.25; 106.23; 118.6; 119.6; 130.10.
Παῦλος	5.21; 32.16; 33.26; 98.15; 118.25.
ΠΕΤΡΟΣ	49.24.
ΡΑΚΟ†,  <i>Raqc†it</i> ,	1.7.

Ρας ελ βαλιx	راس الخليج	xi.18.
Ρη,		66.10; 68.24; 70.14.
Ρωμη		130.10.
Σαδανας		10.16.
Σαλην		126.13.
Σαμψωμ		7.4; 16.8.
Σεδρακ		61.9.
Σεναζωρ,	سنهور,	26.2.
Σεγυρος		63.2.
Сηθ		7.2.
Σολομων		7.5; 16.21; 55.12; 119.8.
Στεφανος		7.10; 61.10.
Στεφανος,	son of Ketsōn,	72.3.
Συλων		74.15.
Συλωμ		75.28; 76.8.
Συμεων		7.10.
Συριος		17.3.
Σωδωμα		112.2.
Траки		93.2; 129.24.
φιλιπποις		66.13.
Χην		15.17; 27.16; 28.2.
Χολδορομορ		133.1.
Χρισостомος		93.4; 125.18; 127.14; 130.17; 133.11.
Ζιρνην,	Irene,	72.1.



8.11.13

10.11

